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The History of Women, from the earliest Antiquity to the present Time. By William Alexander, M. D.

(Continued from page 6.)

THE Doctor proceeds, in the fifth and subsequent chapters of his work, to consider the treatment and condition of women, and the various advantages and disadvantages of their sex in savage and civil life; and on this subject he mentions a curious anecdote of an Indian emperor.

"Mamood the Second, emperor of Indostan, at that time one of the richest and most extensive monarchies on the globe, contrary to the custom of his country, had but one wife, whom he obliged to do every part of his household drudgery. One day having complained, that she had burnt her fingers in baking his bread, and desired that he would allow her a maid to assist her; 'I am,' said he, 'only a trustee for the state, and determined not to burden it with needless expences;' a speech more adapted to the patriotic pride of a Greek or Roman, than to the luxurious effeminacy of the East; as it demonstrated, that every spark of love, and even of humanity, was lost in attention to his country."

In his tenth chapter, the Doctor mentions a very singular method of restoring blind persons to sight.

"Pheron," says he, "successor to Sesostris the First king of Egypt, having become blind, was told by an oracle, that he should recover if he washed his eyes with the urine of a woman who had never known any man besides her own husband. He began by making trial of that of his own wife, and afterwards that of many other women, to no purpose, and was at last happily restored to sight by the urine of an obscure woman; upon which he bestowed upon her great rewards, and ordered, that all those who had given him such proofs of their incontinence should be put to death."

He then relates the well-known story of an Egyptian prince's having built a pyramid, by obliging each of her pa-

ramours to bring her a stone. He acknowledges, indeed, that both these stories carry along with them the most evident marks of fable ; yet, as fable was so frequently made use of in the East, to convey instruction or reproof, they might nevertheless be highly characteristic of the manners of the times ; for the Doctor seems to be of opinion, that as women are more enslaved and oppressed, so they are more profligate and abandoned, in the rude and savage, than in the polished and civilized periods of society.

Most of the facts mentioned by this author, are, as he himself very justly observes, known to the generality of learned readers. Some of them, however, appear to be new ; at least, we do not remember to have seen them noticed by any other writer.

“ To all these instances of the flagitious character of the Roman women, we may add, that they appear to have been the first who practised the trade of prostitution in their own country ; it seems to have been a custom, from the earliest antiquity, that the prostitutes of every nation were women who had resorted to them from other nations, and were called *strangers* ; hence a *strange woman* and a *barlot*, generally signify the same thing in Scripture ; and hence the repeated injunctions which Solomon laid upon his son, not to give his strength to strange women. This custom of women betaking themselves to another country when they became prostitutes, we have reason to believe was universal among the ancients ; whether it was that every people, willing to have it believed that their own women were more virtuous than those of their neighbours, would not suffer them to prostitute themselves at home ; or whether such women as took upon them this shameful trade, were instigated by some little remains of modesty to leave their own country and practise it among strangers, we shall not take upon us to determine : but we are assured that the Greeks, however licentious, commonly adhered to this custom, though the Romans, who broke through every restraint, paid no regard to it.”

Notwithstanding the licentiousness of the stage, towards the end of the last and the beginning of the present century, it was nothing in comparison of that which prevailed during some of the middle ages.

“ In the time of Lewis XI. a favourite theatrical entertainment was the Judgment of Paris ; when three of the most handsome of their female players, naked as they were born, represented the three goddesses who submitted themselves, in this condition, to the judgment of that youth. Whether it was consistent with female modesty to be present at such entertainments, must be judged of from the complexion of the times : we will venture to affirm, however, that no circumstance could make it consistent with delicacy.”

Doctor

Doctor Alexander observes, that though Africa be at present sunk in the deepest barbarism, yet, in ancient times, it produced many great men, of which the names of Hannibal, Africabal, and Terence, are incontestible proofs.

"The Africans were," continues he, "in old time renowned for their industry in cultivating the ground, for their trade, navigation, caravans, and useful arts; at present they are infamous for their idleness, ignorance, superstition, treachery; and, above all, for their lawless methods of robbing and murdering all the other inhabitants of the globe, as the piratical states of Tunis and Algiers every day demonstrate."

"It would seem," adds the Doctor, "that lost as they are to every virtue, they still retain some sense of their own flagitiousness of character: but as they do not chuse to amend, their priests, or Marabouts, endeavour to justify them by the following story. 'Noah,' say they, 'was no sooner dead, than his three sons, the first of whom was white, the second tawney, and the third black, agreed upon dividing among them his goods and possessions: after having come to this resolution, the greatest part of the day was spent in sorting the variety of goods which their father had left, so that they were obliged to adjourn the division of them till the next morning: having supped, and smoked a friendly pipe together, they all went to rest, each in his own tent. After a few hours sleep, the white brother got up, seized on the gold, silver, precious stones, and other things of the greatest value, loaded the best horses with them, and rode away to that country where his white posterity have been settled ever since. The tawney awakening soon after, and with the same criminal intention, was surprized, when he came to the store-house, to find that his brother had been beforehand with him; but resolving to make the best of a bad bargain, hastily secured the rest of the horses and camels, and loading them with the best carpets, cloaths, and other remaining goods, directed his route to another part of the world, leaving behind him only a few of the coarsest of the goods, and some provisions of little value. When the third, or black brother came, next morning, in the honesty of his heart, to make the proposed division, and could neither find his brethren, nor any of the valuable commodities, he easily judged that they had tricked him, and were by that time fled beyond any possibility of a discovery. In this afflicting situation, he took his pipe, and sat him down, to consider of the most effectual means of retrieving his loss, and being revenged on his perfidious brothers. After revolving a variety of schemes in his mind, he at last fixed upon watching every opportunity of making reprisals on them, and laying hold of, and carrying away, their property, as often as it should fall in his way, in revenge for the loss of that patrimony of which they had so unjustly deprived him: having come to this resolution, he not only continued in the practice of it all his life, but on his death-bed laid the strongest injunctions on his descendants to do so to the end of the world."

In some places the Doctor is rather a little out in his geography; for instance, in his description of the character of the African women, vol. i. p. 273, he includes the Arabs, of whom he says, "Some of the tribes of wandering Arabs are remarkable for fidelity, when they have engaged themselves in the protection of a stranger, &c." Arabia is surely no part of Africa. The manners of the people may be the same, though we do not believe even that to be the case; but the countries are certainly different.

The romantic gallantry of the Spaniards is well known; and of this noble, though frequently in its consequences ridiculous, and even dangerous passion, the Doctor gives us the following proofs.

"The Spaniards are indulgent almost beyond measure to their women, and there are several situations in which they take every advantage of this indulgence. A kept mistress has, by indisputable custom, a right to a new suit of clothes, according to the quality of her keeper, as often as she is blooded; and it is only feigning a slight illness, and being on a proper footing with the doctor, to procure this as often as she pleases. A lady, to whom a Cavallero pays her addresses, is sole mistress of his time and money; and should he refuse her any request, reasonable or capricious, it would reflect eternal dishonour upon him among the men, and not only ruin his suit, but make him the detestation of all the women. But in no situation does their character appear so whimsical, or their power so conspicuous, as when they are breeding. In this case, whatever they long for, whatever they ask, or whatever they have an inclination to do, they must be indulged in. Some even of the lowest station have taken it into their heads to see the King, have sent to him, and he has gratified their curiosity. But this whimsical indulgence is sometimes used improperly; for it has been known that young men, who could not gain admittance to the wives of others, whom they wanted to debauch, have dressed themselves like women with child, and in this disguise carried on their intrigues unsuspected."

Some of our readers will be surprized to hear, that the custom of employing men-midwives, which is supposed to be only a modern practice, prevailed among one of the politest people of antiquity, though they indeed were the only ancient people among whom it did prevail; and it was even with the utmost difficulty that their women could be brought to submit to it, and in order to get rid of it, they made use of a very ingenious stratagem.

"Among the circumstances," says Dr. Alexander, "which gave rise to these customs which we have called sexual, child-bearing is one of the most particular. As in child-bearing some little assistance has generally been necessary in almost all countries; to afford this assistance, the women have commonly employed midwives

wives of their own sex. The Athenians were the only people of antiquity who did otherwise. They had a law which prohibited women and slaves from practising physic: as midwifery was accounted one of the branches of this art, many lives had been lost, because the delicacy of the women would not submit to be delivered by a man. A woman called Agnodice, in order to rescue her countrywomen from this difficulty, dressed herself in the habit of a man, and having studied the art of physic, revealed herself to the women, who all agreed to employ no other. Upon this the rest of the physicians, enraged that she should monopolize all the business, arraigned her before the court of Areopagus, as having only obtained the preference to them by corrupting the chastity of the wives whom she delivered. This obliging her to discover her sex, the physicians then prosecuted her for violating the laws of her country. The principal matrons of the city, now finding her in such danger, assembled together, came into the court, and petitioned the judges in her favour. The petition of the matrons was so powerful, and the reasons which they urged for having employed her, so conducive to the preservation of female delicacy, that a law was made, allowing women to practise midwifery. The sex availed themselves of this law, and the assistance of the men soon became quite unfashionable.

"Among the Romans, and the Arabians, who after them cultivated the science of medicine with great assiduity, the women, in cases of difficulty, sometimes submitted to be delivered by a man; but this was far from being a matter of choice, or a general practice: nor was it till the latter end of the last century, and beginning of this, when excess of politeness in France and Italy had begun to eradicate delicacy, that the sex began to give so much into the mode of being delivered by male practitioners; a mode which now so commonly prevails, that there is scarcely to be found in Europe, a woman so unfashionable as to be delivered by one of her own sex, if she can afford to pay for the assistance of a man.—How far the women may be safer in this fashionable way than in the other, we shall not take upon us to determine, but of this we are assured, that the custom is less consistent with delicacy."

In treating of the ceremonies and customs, observed, for the most part, only by women, the Doctor mentions some singular rites of a religious nature, that are practised by the modern Jews.

"In the religion of the modern Jews there are some ceremonies peculiar to their women, at the commencement of their sabbath, which is on the Friday evening at half an hour before the sun sets. Every conscientious Jew must have a lamp lighted in his house, even though he should borrow the oil of his neighbour. The lighting of these lamps is a kind of religious rite, invariably assigned to the women, in order to recal to their memory the crime by which their original mother first extinguished the lamp of righteousness, and to teach them, that they ought to do every thing in their power

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to atone for that crime, by rekindling it. Instead of the scape-goat, which this people formerly loaded with their sins, and sent into the wilderness, they now substitute a fowl. Every father of a family takes a white cock, and the mother of the family a white hen, which she strikes upon the head, repeating at every stroke, 'Let this hen atone for my sins; she shall die, but I shall live.' This done, she twists her neck, and cuts her throat, to signify, that without shedding of blood there is no remission of sin. If a woman, however, happens to be pregnant at the time of this ceremony, as she cannot ascertain whether the infant is a male or a female, that its sins, of whatever gender it be, may not be unexpiated, she takes both a hen and a cock, that she may be assured of having performed the ceremony as required by their law."

(*To be concluded in our next.*)

The History of Edinburgh. By Hugo Arnot, Esq. Advocate.
4to. 1l. 5s. Murray.

General history is generally pleasing, because every reader partakes of the same nature with the heroes of the tale, and finds himself exalted or degraded by the display which historians furnish of their good or bad actions. Particular history must therefore be still more agreeable to a particular class of people, because the connection between them and the actors is more intimate, and the subject is brought home to their breasts. We peruse with some degree of curiosity the exploits of the Tartars, because they were men, and those of the French with more, because they have always been our enemies: but the transactions of our own country are those in which we feel ourselves most interested.

What universal history is to that of a particular region, the history of that region is to the history of any of its districts. No story can be so local as not to engage the interests or passions of some individuals. Hence our counties and towns no less than our noble families have their historians, who have succeeded the bards and fools of ancient times, and become the heralds of their fame.

Though much entertainment is not to be expected by the generality of readers from works of this nature, we must make one exception; and that is the history of the capitals of kingdoms, when executed by an able hand. The fate of such cities is so interwoven with the affairs of their nations, that researches into their archives may throw much light

upon general history, and the author must have but little industry, and know but little of his business, if he does not furnish much instruction and amusement. The author before us, who seems to have received assistance from various quarters; was sensible of the natural dryness of his subject, and has therefore occasionally introduced many of the most interesting parts of the Scottish history. Among other matters we find an account of the manners and customs of the Scotch at different periods, of the progress of the Reformation, of the late rebellion, of the Scotch music, and of the trade and manufactures and population of Edinburgh.

Whether Edinburgh derived its name from *Eth*, a Pictish king, from *Edwin*, a Northumbrian prince, or from *dun edin*, two Gallic words signifying *the face of a hill*,* Mr. Arnot does not pretend to determine; but he hastily enough concludes that the castle of Edinburgh cannot boast an origin from much more remote antiquity than the year 617, because, forsooth, Mr. Whitaker pretends that the fabulous Arthur, king of the Britons, fought a battle on its present site, in the end of the fifth century. Have Messrs. Whitaker and Arnot never heard of battles fought about castles, especially about such castles as were built in the fifth century? If Arthur really did fight the alledged battle, we should rather conclude that he fought it, because there was a castle, than because there was not; since castles and fortresses are the most frequent objects of contest between armies.

Of the causes which produced the Reformation, the following account is given.

“The sentiments of devotion are deeply impressed on the mind of man. He is incited by love, gratitude, and awe, to the exercise of an affection so pleasing in itself, and which tends so strongly to improve the heart. But from his limited capacity and the frailty of his nature, he forms various and frequently very gross notions of an object to which all adoration should be paid. He plainly traces the finger of the Deity in the works of the creation; but the capacity of man cannot, by the contemplation of material and spiritual objects, form adequate and distinct notions of the Divine Nature and Attributes. From the uniform operations of nature being constantly before him, the objects become familiar; and his perception of the Deity is diminished by his imputing the effects which he daily sees, to those secondary causes which the wisdom of God has thought proper to make the uniform means of producing natural events. Hence revelation became necessary, both to extend

* *Edinburgh*, in Gallic, signifies, “the face of a hill,” *facies cliui*.

his ideas of the Divine Nature, and to give him a firm principle of belief. But even revelation itself is liable to be misinterpreted and corrupted; the pure stream is polluted by the foul channel through which it flows. The nature of certain doctrines in scripture being beyond the reach of human comprehension, the extreme ignorance of mankind in the early ages of Christianity, the supposed sanctity of the clergy, who possessed the only learning of the times, and the exuberant confidence which mankind reposed in them, were the means of introducing a multitude of errors and corruptions into the church; so that Christianity, as then professed, instead of being a pure, rational, and divine system of religion, was a complication of doctrines, equally absurd in their foundation, and pernicious in their consequences.

“But, gross as the state of religion then was, and however much reformation might be needed, we cannot concur in opinion with those who have supposed that a sense of these absurdities either suggested the notion, or even did much assist the progress of reformation. We have not discovered that reason has at any time been able to dispel from the multitude those absurdities, which the superstition of different ages and countries may have instilled into them. Besides, philosophy had not, by this time, nor till long after, made any considerable progress; nor were the ideas of men enlightened or enlarged. Many notions and articles of belief remained with them, fully as absurd as those which they rejected: and farther, the rapid progress of reformation shews evidently that its success was not owing to reason or reflection. We may admire, then, the wisdom of Providence, which so disposes of human actions, as to make the passions and interests of men, leading them to indifferent, and sometimes to criminal, pursuits, productive of the most happy events.”

The first idea of reformation seems to have originated from the resentment of Luther, at the affront cast upon the order to which he belonged, by an advantageous species of religious traffic being transferred from the Austin to the Dominican friars.

“In the course of his disputations against the sale of indulgencies, his knowledge of the scriptures became more extensive, his ideas more enlarged, and he had the honour of being the first who planned the destruction of the Roman hierarchy, and of freeing the minds of men from that ignorance in which they had been so long enslaved. Among the causes of the rapid progress of the Reformation, may be reckoned the flattering the vanity of mankind, by appealing to their judgments to detect falsehood; the indulging it still farther, by permitting the laity to read the scriptures, formerly held too sacred for their perusal; the reputation which the first reformers acquired from the austerity of their lives, to oppose to the licentious manners of the popish clergy; and the indignation which would naturally arise in the people against those licentious drones, for having artfully possessed themselves of so much wealth,
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which enabled them to live in indolence and debauchery; the detection of those pious cheats, by which the priests imposed upon the people; the invention of printing, which was attended with the peculiar felicity both of exciting and gratifying an universal thirst for knowledge; the intolerant spirit of reformation, representing Popery as impious and damnable; the reformers directing their harangues more to the passions than the judgment, and inflaming those passions against sensible and material objects, such as images, crucifixes, and garments; for the same external, the same material, objects, which formerly promoted adoration, now excited abhorrence; and the stream of popular ideas, being diverted into an opposite channel, swelled into a torrent, that swept away the mighty fabric, which had been reared by the labour and superstition of ages. To these may be added, the causes which assisted reformation peculiar to this country. As the church and state mutually supported each other, so the Reformation favoured the turbulence of the nobles, by humbling the royal cause; and it flattered the vanity of the mob, by levelling the crown and the mitre, and by the preachers dwelling, in their harangues, upon the just, but popular, topic, 'that the prince and the peasant will be equally accepted at the throne of grace:' the ill-judged severity of government against the leaders of the Reformation, with the courage and constancy which they displayed under their sufferings; the imprudent conduct of Queen Mary; the stern temper, yet licentious behaviour, of Cardinal Beaton; the ambition of the Earl of Murray, which promised him the regency of Scotland under a long minority, perhaps suggested to him still more aspiring objects; but above all, the nobles devouring in prospect, and afterwards in reality, the ample revenues of the church."

Among other advantages, which may accrue to the public from this history, is, that future historians may avail themselves of the correction of several misrepresentations of fact, by Dr. Robertson and other writers.

We find the following description of the manners of the Scotch. Having observed, that, after the introduction of Christianity, the Caledonians degenerated greatly from the character of them which is given in Ossian; the author says,

"We need hardly apply to the testimony of history to be assured of the prevalence among them of those disorders which flow from an unlimited sway of the fiercer passions: that their history was but a narrative of the various effects of cruelty, treachery, superstition, and lust; that, of their monarchs, from Fergus, *the second of that name*, in their ideal catalogue of kings, down to James VI. one half perished by violent death; that towards each other they preached oppression and deceit; that they united, however, against a stranger, whom they invariably considered as an enemy; that the great barons, as they enjoyed the fruits of every thing else, so they cropt the virginity of the damsels born in their territories: and that personal courage was perhaps the only qualifications which they possessed, that can be ranked among the catalogue of virtues.

VOL. X.

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“ Even in the reign of David II. the manners of the Scots seem to have been hardly unsuitable to the foregoing description. Ambassadors from France came to Scotland, accompanied by a train of nobility and a body of soldiers. They succeeded in their purpose of inducing the King to invade England. The state in which they found this country is accurately described by a cotemporary historian, who is by no means deemed unfavourable to the Scots. ‘ In Scotland, says he, ‘ a man of gentle manners or honourable sentiments is not easily to be found.’ He adds, ‘ those of their country are like wild and savage people, shunning acquaintance with strangers, envious of the honour or profit of every one beside themselves, and perpetually jealous of losing the mean things they have; that hardly any of the nobility kept intercourse with the French, except the Earls of Douglas and Murray; that Edinburgh, although by this time the first city in Scotland, could not accommodate the French, many of whom were obliged to seek lodging at Dumfermlin, and othertowns at still greater distances; that the French knights complained grievously of their wretched accommodation: no comfortable houses, no soft beds, no walls hung with tapestry: and that it required all the prudence of the French commander to restrain their impatience to leave so miserable a country. That, when they wanted to purchase horses from the Scots, they were charged six, nay, even ten times the price for which these horses would have been sold to their own countrymen: that, when the French sent forth their servants a foraging, the Scots would lie in wait for them, plunder them of what they had gathered, bear, nay, even murder them: that they could not find saddles nor bridles, leather to make harness, nor iron to shoe their horses; for that the Scots got all such articles ready made from Flanders: that, in their military excursions, they carried along with them no provisions of bread nor wine, no pots nor pans; for that they boiled the cattle in their hides: that, upon their precipitantly quitting their camp on the borders, the English found in it the carcases of five hundred beasts, mostly deer, and three hundred cauldrons made of their skins, with the hair still on them, stretched on stakes, filled with water, and the flesh put in them, ready to be boiled: that they found also a thousand spits, with flesh for roasting, and five thousand pair of shoes, made of raw leather, with the hair still on them.”

Speaking of a later period, he says,

“ If their feeding was less delicate, it was more substantial than that of modern times. Three flesh meals were made in a day. The tables of an English and Scottish nobleman were probably not dissimilar, at least, we are sure that the Scottish was not the most elegant. Lord and Lady Northumberland had for their own breakfast, *anno Domini* 1512, in time of Lent, a loaf of bread in trenchers, two manchets (so their fine loaves were called) a quart of beer, a quart of wine, two pieces of salt fish, six baconed herrings, four white herrings, or a dish of sprats. For supper, at which nine servants attended, who had nothing for their supper but the fragments, bread and drink excepted, five manchets, a bottle of beer, a bottle of wine,

wine, forty sprats, two pieces of salt fish, a quarter of salt salmon, two slices of turbot, a dish of flounders, a turbot baked, or a dish of fried smelts. They had for breakfast, on flesh days, a loaf of bread in trenchers, two manchetts, a quart of beer, a quart of wine, half a cheyne of mutton, or else a cheyne of beef boiled. And on grand festival days, breakfast commonly consisted of brawn, mustard, and Malmsey.

"*Anno Domini*, 1598, 'I, myself,' says an Englishman, 'was at a knight's house, who had many servants to attend him, that brought in his meat with their heads covered with blue caps, the table being more than half covered with great platters of porridge, each having a little piece of foddren meat; and, when the table was served, the servants sat down with us; but the upper mess, instead of porridge, had a pullet, with some prunes in the broth. And I observed no art of cookery, or furniture of household stuff, but rather rude neglect of both; though myself and my companion, sent from the governor of Berwick about bordering affairs, were entertained after their best manner. I did not see nor hear that they have any public inns, with signs hanging out. The table was supplied with napkins, spoons, and knives; for forks, they are of later invention.'—Froissart introduces a Scotchman, saying, 'Though the Englishmen burn our houses, we care little thereof: we shall again make them cheap enough; we are but three days to make them again, if we may get four or five stakes, and boughs to cover them.'—The house of a baron for the most part consisted of a narrow square tower, with some mean building adjacent. Although universities were established in Scotland in the beginning of the fifteenth century, yet so little were the people disposed to reap the advantages arising from seminaries of education, that, at the distance of a hundred years, it was found necessary to enact, that every baron, or freeholder of substance, should put his *eldest son and heir to school*, to learn Latin, philosophy, and law."

The following specimen of Scotch poetry, in the time of Queen Mary, we insert as a curiosity.

"With hunts up, with hunts up,
It is new perfect day;
Jesus, our king, is gone a hunting,
Who likes to speed, they may.

An curfed fox lay hid in rocks
This long and many a day,
Devouring sheep, while he might creep;
None might him shape away.

It did him good to lap the blood
Of young and tender lambs;
None could him mis, for all was his,
The young ones with their dams.

The hunter is Christ, that hunts in haste
 The hounds are Peter and Paul :
 The Pope is the fox, Rome is the rocks,
 That rubs us on the gall.

That cruel beast, he never ceas'd,
 By his usurped power,
 Under dispense to get our pence,
 Our souls for to devour.

Who could devise such merchandise
 As he had there to sell,
 Unless it were proud Lucifer,
 The great master of hell ?

He had to sell the tantonie bell,
 And pardons therein was,
 Remission of sins, in old sheeps' skins,
 Our souls to bring from grace.

With bulls of lead, white wax and red,
 And other whiles with green,
 Clofed in a box, this used the fox ;
 Such poultry was never seen."

The author remarks, that, " notwithstanding the cant of modern fanaticism, theatrical representations originated from the church ; that churchmen were the poets and players ; and that churches were the scenes of representation in Scotland and England, as well as in other countries."

Of the Scotch amusements we have the following instances :

" The celebration of games, by the populace, in honour of their deities and heroes, is of the greatest antiquity, and formed the principal part of the Pagan religion. The Floralia of Rome seems to have been continued with our forefathers after the introduction of Christianity, under the title of May-games, king or queen of May. As the memory of the original heroes of those games had been lost, it was extremely natural to substitute a recent favourite in the room of an obsolete heathen deity. Robin Hood, a bold and popular outlaw of the twelfth century, by his personal courage, his dexterous management of the bow, and by displaying a species of generosity, in supplying the necessities of the poor with the spoils he had robbed from the wealthy, became the darling of the populace. His achievements have been celebrated in innumerable songs and stories. As for the game which has been instituted to his honour, it is not so easy to describe what it was, as how strongly it was the object of popular attachment.

" The game of Robin Hood was celebrated in the month of May. The populace assembled, previous to the celebration of this festival, and chose some respectable member of the corporation, to officiate in the character of Robin Hood, and another in that of

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Little John, his 'squire. Upon the day appointed, which was on a Sunday, or holiday, the people assembled, in military array, and went to some adjoining field, where, as actors, or spectators, the whole inhabitants of the respective villages were convened. In this field they probably amused themselves with a representation of Robin Hood's predatory exploits, or of his encounters with the officers of justice. A learned prelate, preaching before Edward VI. observes, that he once came to a town upon a holiday, and gave information, the evening before, of his design to preach. But, next day, when he came to church, he found the door locked. He tarried half an hour ere the key could be found; and, instead of a willing audience, some one told him—"This is a busy day with us; we cannot hear you. It is Robin Hood's day. The parish are gone abroad, to gather for Robin Hood. I pray you, let (that is, hinder) them not."—I was fain, says the Bishop, to give place to Robin Hood. I thought my rochet should have been regarded, though I were not; but it would not serve; it was fain to give place to Robin Hood's men.

"As numerous meetings for disorderly mirth are apt to engender tumult, when the minds of the people came to be agitated with religious controversy, it was found necessary to repress the game of Robin Hood by public statute. The populace were by no means willing to relinquish their favourite amusement. Year after year the magistrates of Edinburgh were obliged to exert their authority in repressing this game; often ineffectually. In the year 1561, the mob were so enraged at being prevented from making a Robin Hood, that they rose in mutiny, seized on the city gates, committed robberies, upon strangers; and one of the ringleaders being condemned by the magistrates to be hanged, the mob forced open the jail, set at liberty the criminal and all the prisoners, and broke in pieces the gibbet erected at the cross for executing the malefactor. They next assaulted the magistrates, who were sitting in the council-chamber, and who fled to the Tolbooth for shelter, where the mob attacked them, battered the doors, and poured stones through the windows. Application was made to the deacons of the corporations, to appease the tumult: remaining, however, unconcerned spectators, they made this answer: *they will be magistrates alone, let them rule the multitude alone.* The magistrates were kept in confinement till they made proclamation be published, offering indemnity to the rioters, upon laying down their arms."

From this example, from the affair of Captain Porteus, and from the late shameful depredations committed upon the Catholics, one would imagine that the rabble of Edinburgh consider themselves as possessed of an hereditary privilege of perpetrating, with impunity, enormities the most flagrant and the most disgraceful that can be imagined to a community that would be thought civilized.

"The Abbot of Unreason is the person, who, in England, was known by the name of Abbot of Misrule. He presided over Christ-

mas gambols with dictatorial authority; and, by an address or epilogue which he made, he closed these scenes of festivity. The Abbot of Unreason was also a farcical character in interludes. Under the garb of a dignified clergyman, he entertained a licentious rabble with his absurdities. A practice grossly superstitious prevailed in the northern parts of Scotland till the end of the sixteenth century. It fell, indeed, nothing short of demon-worship, and was undoubtedly the remains of Paganism. Farmers left a part of their lands perpetually untilld and uncropt; this spot was dedicated to the devil, and called the *good man's croft*."

We can add, that very lately a practice exactly the same as Hecate's supper, or, as Shakespeare calls it, Hecate's offerings, prevailed in some parts of the Highlands; and that these circumstances are not deemed by us more grossly superstitious, than some of our customs will be by posterity.—Though coal was probably known in China many centuries ago, our author makes it likely, in opposition to Mr. Whitaker's notion, that coal was not known in Europe till the thirteenth century.

(To be concluded in our next.)

The Scotch Preacher: Or, a Collection of Sermons. By some of our most eminent Clergymen of the Church of Scotland. Vol. III. T. Cadell and T. Longman, London; J. Dickson, Edingburgh. No Price mentioned.

This third volume presents sixteen discourses, which reflect additional credit upon the piety, learning, and ingenuity of the divines of Scotland. This collection, by different hands, each of which is eminent, affords us a more agreeable variety, both of matter and manner, than could be expected from any writer singly. We do not say, that all are of equal merit, but that all together, they form a distinguished cluster, and that the simplicity of some assist pleasingly the splendor of others. General approbation seems to preclude particular extracts; yet, as it would be impossible to do each contributor herein concerned, perfect justice, we must select something by way of specimen, for the gratification of our readers. We select, however, at random; certain, where the whole is good, that no part can be fixed upon which is amiss. On this impartial principle, we offer our readers an extract from a discourse on the "kind affections," by Dr. M'Farlan.

"A man truly kindly affectioned gives no indulgence to a slothful disposition, but is animated by the warmth of his affections to embrace every opportunity of exercising them: he will rather go to the house of mourning than to the house of feasting, and

would rather comfort the afflicted heart than lie on a downy pillow. If he is blessed with abundance, he rejoices that it is in his power to feed the hungry, to clothe the naked, and take in the stranger. From these and many other circumstances which might be given, it appears, that it is in our power to make ourselves and others happy, not so much by signal and material services, as by cultivating kind affections, and discharging the inferior offices of benevolence, which we may almost constantly exercise. A person of this disposition must act a good part in every relation of life; he will be a kind master and a faithful servant, an affectionate parent and a dutiful child, a warm friend and an useful citizen.

“ From what has been already said, it is surely our interest, as well as our duty, to cherish these benevolent affections; because, while we promote the happiness of others, we most effectually promote our own. But this will yet more fully appear by observing,

“ That this disposition renders the observation of those social duties easy and agreeable, which the want of it renders difficult, and even impossible. Thus, forbearance is a duty which it well becomes us to exercise towards one another, considering that there is no man who has not some infirmities and faults. But a man who is rigid in his principles, and severe in his temper, cannot make that allowance which he ought for those weaknesses in others to which he himself is not liable. When we consider how little we are in the sight of God, and that we have nothing which we have not received from him, we ought surely to be humble in his sight, and condescending to our fellow-creatures. But the man of a proud and overbearing spirit, while he is presumptuous in the sight of God, disdains to demean himself by an affable or courteous behaviour; he cannot in honour prefer his brother whom in his heart he despises. When God of his bounty has bestowed on us an abundance of the good things of life, it is but a small testimony of our gratitude to him, to bestow some inconsiderable portion of these, in obedience to him, to supply the wants of our indigent brethren. But the man of a selfish and cold heart goes away sorrowful when this is required of him; if he part with any share of his wealth on such an occasion, it is like tearing away the better part of himself. Our deeds of charity ought also to flow from the pure principles of love to God and love to our fellow creatures, without any regard to the unjust censure, or even merited approbation, of the world. But the man of vanity and ostentation is, in all his actions, governed only by worldly censure and applause: he is at the utmost pains to make virtues known, to have his good proclaimed, and to have his reward from men. It is expressly required of us to love even our enemies; but a man governed by prejudice, and of a passionate temper, finds it very difficult to extend his affection beyond the narrow circle of his friends, and impossible to exercise any kindness to those whom he considers as the objects of his just resentment. The commands of Jesus are to such characters hard sayings, they cannot bear them. But they are not so to the kindly-affectioned Christian; to him the yoke of his Lord is easy, and his burden is light; he can tenderly bear with those infirmities in others which are common to men,

men, and from which he knows he is not exempted ; he entertains no pride of heart, or assuming superiority over his brother, but is willing to prefer him as better than himself. Despising selfish and sordid principles, he rejoices in opportunities of exercising his beneficence ; and, unmindful of the voice of the giddy multitude, he desires only the approbation of God, and the testimony of his own conscience. Extending his benevolence to the whole human race, his kind affections are not limited ; but, exercising the truest generosity of mind, he is ready to bless them who curse him, to do good to those who hate him, and to pray for those who spitefully use him and persecute him. While a Christian thus lives in love and harmony with all mankind, he possesses that inward tranquility which is the truest foundation of happiness. If every man were at pains to cherish the same disposition, the path through life would become smooth and pleasant.

“ This leads me further to observe, that by the exercise of kind affections we prevent all that pain and disquietude which arises from indulging the opposite dispositions. This, we may venture to affirm, is a source from which our most frequent and bitterest distresses flow. The man who exercises no kindly forbearance, exposes himself to continual causes of uneasiness and provocation : he is not only irritated by the vices of the world constantly before his eyes, but he is sensibly hurt by the imperfections of his friends ; he cannot pass a severe censure on their infirmities, without suffering within himself. The distress which a man of a proud and overbearing spirit suffers from the stings of mortification is yet more acute. The world is not inclined to favour the pretensions of overweening pride, but rather to pull down the man who assumes superiority ; they not only proclaim his faults and failings, but deny him that merit to which he has a right. All the satisfaction which he enjoys in the consciousness of his superiority, will not balance the distress arising from mortified pride. In like manner, a person of a cold and selfish heart, though he have his own happiness always in view, yet, by grasping at too much, commonly defeats his own purpose ; he soon discovers his disposition, and sets every hand against him. As he has no affection for any other person, so he has no friend on whom he can rely ; all his happiness is centred in himself, and in what he possesses, which his avarice will not suffer him to enjoy, and whose preservation creates a painful and anxious solicitude. Such a man is much to be pitied ; by striving to be happier than others, he makes himself more miserable ; he knows none of the joys of mutual affection, and is deprived of all that pleasure which arises from the exercise of benevolence. To how much distress also does the man who gives way to passion expose himself. Though he may be sometimes happy in the society of the few friends towards whom his heart is warm, yet how much oftener is his breast torn by the painful feelings of envy, anger, malice, and revenge. These are as thorns in his pillow, which disturb his repose ; he can hardly turn himself, but he meets with objects which excite painful sensations.”

A farther Enquiry into the Case of the Gospel Demoniacs; occasioned by Mr. Farmer's Letters on the Subject. By William Worthington, D. D. 8vo. 4s. Rivington.

What a fruitful subject for the press is this same devil! *Audi alteram partem* is the motto of Dr. Worthington, who is since gone, we find, where conjecture ceases, and the doctrine of spirits will more fully be understood.

"It is not without reluctance," says this pious divine, "that I again take up my pen in this controversy—a kind of writing, which though it hath its use, for the investigation of truth, and the discovery of error; yet, on account of the contentious nature of it, is by no means desirable in itself to such as are lovers of peace.

"And though my friends tell me, that the treatment I have met with in the letters, which have occasioned this farther enquiry, doth not merit my regard; and though there be little *new* in the matter of them, or that is otherwise of such account as to be entitled to particular notice; yet, there are other considerations, which determined me to review the subject.

"Having undertaken the defence of our Saviour's miracles in casting out devils, the reality of which is still contested, I think it incumbent upon me to continue the defence of them, in order to do the utmost justice in my power to the subject; and, if possible, to establish the truth of it beyond contradiction.

"In the prosecution of this design, many concurrent advantages, all subservient to the main end, will, I hope, be obtained; and I flatter myself, the reader will find this work not altogether undeserving of his attention.

"New light will be thrown upon some parts; some new matter will arise: some points will be farther discussed; some texts of scripture explained and illustrated; objections answered; false doctrines refuted; the pernicious principles which are propagated in the *Essay on Demoniacs* will be exposed, and their evil tendency demonstrated.

"So that, upon the whole, I hope this *farther* enquiry will be of service, on the one hand to combat the false doctrines and bad principles of the *Essay* and *Letters*; and the fallacious reasoning by which they are supported: and, on the other, will serve to confirm the opposite doctrines, principles, and arguments, of my former enquiry; and to co-operate with it, in establishing the reality of the demoniacal possessions and dispositions recorded in the gospel, and to vindicate the literal and genuine sense of the gospel-history in that respect.

"The learned author of the *Letters* addressed to me, in answer to my *Enquiry into the Case of the Gospel Demoniacs*, sets out with saying," "That he expected to see the subject handled to advantage."

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“age.” “And herein I hope he hath not been greatly disappointed. For he concludes, with allowing,” “That in the management of my argument, I have taken a very large compass; and discovered considerable ability and address; and, in his opinion, made as good a defence as the case admits.

“This implies, that he thinks I have handled the subject to *some advantage*; and even to as much as it is capable of; which is a compliment that, I own, I did not at first expect*.”

After combating with decency the opinions of Mr. Farmer, and defending his own through more than two hundred pages, Dr. Worthington proceeds.

“I should have taken leave of this writer here, but that there are some points more in his *Letters* of so dangerous a tendency, that they require to be taken notice of.

He declares, “That demoniacal possessions, in my sense of them, destroy the evidence of revelation, or the force of those miracles which were wrought to attest its divine original†.”

“This extraordinary assertion is founded upon what had been advanced before, that the world is under the sole government of God‡, in such a restrained sense, that no other being can in the least be permitted to interpose in it, which hath been spoken to above. This too is of a piece with a favourite notion of his, that none but God alone can work miracles; which likewise I have taken some notice of §, though it doth not immediately affect the present question.

“But so far are demoniacal possessions from destroying the evidence of revelation, or the miracles of it, that, on the contrary, they afforded occasion for one remarkable kind of miracles, which were wrought to attest its divine original, and became the subject of them; having been wrought in great numbers by the Son of God, in dispossessing evil spirits, who had been permitted to enter the bodies of men.

“When extraordinary professions are made of zeal for revelation and its evidences, beware of what follows.

“It is the antidemoniacal system that aims at destroying the evidence of revelation in this respect; weakening the force of those great miracles, and lowering their nature, by representing them as being wrought only for the cure of madness owing to natural causes. The miracle did not consist in the possession, but in the dispossession. The former had nothing properly miraculous in it. It was done imperceptibly, by the illaple of the evil spirit; and generally, though not always, discovered itself by its effects. Dispossession was the work of the Son of God, or his disciples; and this was truly miraculous.

* See and compare Mr. Farmer's Letters, p. 1. and p. 239.

† Letters, p. 229.

‡ Ib. p. 219.

§ Enquiry, p. 189.

"It is laid to my charge, "That my explanation of demoniacal possessions casts the greatest reflection upon the character and conduct of Christ, and his apostles||." "I should be very sorry for that, when my design in it was to vindicate their injured character and conduct, from what I apprehended to be misrepresentations of them in the essay.

"But how is this heavy charge made out? 'Our Saviour, says our author, among the works which he did, reckons his casting out demons; to which he refers his most malicious enemies, *Herod* and the *Pharisees*, for conviction.'

"Now, as he adds, if you place this miracle in barely ejecting a spiritual and invisible being from the human body, and rest even the *fact* itself, his being ejected, upon the testimony and authority of Christ, you make him offer his enemies an evidence of his mission, which in itself could carry no conviction; and you make him urge his authority before he had established it*.

"But let me earnestly intreat this gentleman to consider, whether it is against me, or against Christ himself, that he is arguing—whether it is I, or our blessed Lord, who places this miracle in ejecting invisible beings from human bodies—nay, whether our author himself doth not expressly rest the fact upon Christ's testimony and authority; and at the same time makes him offer insufficient evidence of his mission, and urge his authority before it was established.

"I thought the authority of our divine law-giver was sufficient to ascertain any facts, visible or invisible—an authority upon which we receive all the truths of the gospel, none of which are visible, but are all of a spiritual and invisible nature. But this point was spoken to before.—I am told, that I misrepresent our Saviour, and his words. I am sure I do it not knowingly. Let our author take care, lest it be he himself who doth misrepresent them.

"The assurance of this writer is not to be paralleled.' He acknowledges, 'That the apostles and evangelists profess to give us a history of the *great facts* on which christianity is founded; and that they tell us, they were careful to relate only such as they were either eye-witnesses of themselves, or concerning which they had received *certain* information from others.'

"And then adds, he hath shewn, 'that *I make* them, the evangelists, attest facts, which, supposing them to be true, could not be known to be so, unless by supernatural revelation, which the evangelists did not pretend to†.

"Why, if he hath shewn this at all, which by the way he hath not, it is not against me that he hath shewn it; it is against the evangelists and apostles themselves; who, he owns, give us the history of those great facts, and were very careful in relating them. For my part I leave these facts as I found them. I put no gloss upon them; nor attempt to prove them to be no facts; nor facts of a different nature from what these historians relate them to be; nor

|| Letters, p. 231.

* Letters, p. 232.

† Letters, p. 233.

invisible facts; nor such as required supernatural revelation to make them known. If such they be, the historians themselves are answerable for them, and not I, even according to his own state of the case.

“ There is no understanding of this author without reading him backwards. He makes Christ and his evangelists say one thing, and mean another, according to the pernicious principle above taken notice of. He puts his own forced and unnatural construction upon their words; and then argues, and draws inferences from his absurd comment upon them, with all the boldness and confidence of a man who was proceeding upon demonstration.

“ I am represented as linking the character and credit of the evangelists in yet another view, by making them refer to a supernatural agency maniacal symptoms; which are *known* to proceed from natural causes*.” “ Here is a confident begging of the question again.

“ Some of these symptoms, which might have proceeded from natural causes, are yet referred by the evangelists themselves, in the common and obvious sense of language, to supernatural agency.

“ It is they therefore, ‘ that give a fallacious account of the constitution of nature, if it be such; and set reason at variance with revelation†.’

“ It was too odious to cast this, and many other reflections of the like kind, which are to be met with in the Letters, upon the evangelists; therefore I am the *scape-goat* to bear the burden of all this obloquy, for endeavouring to defend that common and obvious meaning of their words, in which they have been generally understood. And I should rejoice in being counted worthy to suffer much more for their sake.

“ Hence he calls their doctrine, which he knows to be that of the church in general likewise, *my* doctrine, to give it an invidious turn; and as such to accuse it of exposing christianity to contempt‡: whereas it is his own loose doctrine and bad principles, his attempt to deprive christianity of its chief sanctions, that truly doth expose it to contempt; that subjects it to the mockery of the impious and profane; and makes it a stumbling block to such weak christians as know not how to refute his sophistry.

“ He talks of my encumbering christianity with I know not what difficulties; but if you would admit of only two of his propositions, these should obviate them all; and he would warrant no single inconvenience should arise from them§.

“ This is something like the language of empirics: however, let us hear what these two propositions are. Why, they are none other than the substance of his whole hypothesis, which he gives you over again; and assures you it is all safe and sound, notwithstanding some feeble efforts that have been made to shake the constitution of it.

* Letters, p. 233.

† Ib. p. 234.

‡ Letters, p. 234.

§ Ib.

"The first of these propositions is, 'That possessing demons were the souls of the deceased.' This, he says, was *established* both by the general declarations of the ancients, and by several particular instances, which he hath taken a great deal of pains to *establish* himself; and he says that I have not been able to disprove it, though I thought I had: nay, he would fain persuade me, that I even believe it. And yet, after all, he at last discovers that he doth not believe a tittle of it himself. For instead of these possessing demons being human spirits, he hath laboured to deprive them of their very existence.

"Accordingly he tells you, possessions and dispossessions are all a farce, and to be resolved into madness and its cure, which is the second proposition*.

"Whatever he hath advanced, with respect either to the one or the other of these propositions, he is not answerable for because the evangelists were not answerable for the hypothesis on which their language was built.

"Hence, though they apparently represent *demons* as being very mischievous spirits, yet, if you believe this writer, they really taught that they were very harmless creatures, 'by establishing their utter inability to do the least good or harm to mankind†.' But how, or where, do the evangelists establish this doctrine? This we are not told: you have only his bare word for it. But the validity of his word who dares dispute?

"Such are the propositions which our author recommends, and such his mode of reasoning upon them. These are 'to obviate all difficulties' with a witness, by destroying the differences of things; and from them 'no inconvenience can arise; but the putting of darkness for light, and light for darkness. I remonstrated against this pernicious principle before; as it is here repeated, and built farther upon, a second *caveat* against it is the more requisite.

"At the close of the Letters, a torrent of abuse breaks in upon me without mercy, and I am sure without any reasonable provocation‡. These railing accusations are as easy to be refuted as any of the preceding ones; but I chuse to bear them rather than to prolong a task, which is already become disagreeable enough both to myself, and, I fear, to the reader likewise.

"So submitting what hath been said to the particular consideration of our author, and wishing him a right understanding in all things, I remain his servant in Christ Jesus.

WILLIAM WORTHINGTON."

We have been the more copious with this quotation, as, since the pious writer is no more, we would hope the controversy is ended.

M. G.

* Letters, p. 236.

† Letters, p. 237.

‡ Letters, p. 238, note; p. 240, note.

Watts's Posthumous Works.

The Posthumous Works of the late learned Isaac Watts, D. D.
(Continued from page 59.)

The extreme goodness of the heart is not only the most sufficient apology for the mistakes of the head, but frequently produce and sanctify them. Amongst the most illustrious examples of this truth, is the late pious and very respectable Dr. Isaac Watts; whose Posthumous Works are now presented to the public, who, no doubt, are disposed to receive partially any reliques of a pen so well-intentioned on *all* occasions, and so ingenious on *many*.

Posthumous papers, however, had, in general, better be concealed than brought forward. Where the fame of the writer who leaves them behind is well established, they seldom augment, but often diminish it. Pope, Swift, Young, Sterne, and an hundred others of earlier date have been injured by those violators of the cabinet, who rake up the literary ashes, and disturb those skeleton compositions which ought to repose in the bosom of oblivion. The volumes before us have nothing in them to entitle them to an exception. The reputation of their author will never be increased by such a measure, and those "immediate successors," who are said to have "compiled" them, have shewn their zeal at the expence of their discretion and judgment.

We inserted, in our last, the editor's introductory account of the Doctor's life and character; and we give ample credit to all the moral and amiable qualities there attributed to him. We admit also, that the variety of his writings and the profundity of his erudition had secured him an high and extensive reputation with the world. True it is, likewise, and proofs of it are upon fair record, that mathematics, divinity, and philosophy, were at different times the objects of his pursuit, in the two last of which he was eminently learned: yet we are far from thinking (and while the names of Bacon and Locke remain) shall be *ever* far from thinking, that Dr. Watts was the first man who discovered to the world that logic and reason were, in fact, not incompatible. Our editor may mean well, but no degree of affection can excuse a blunder so egregious. The Doctor's Treatise on Logic is by no means the convincing criterion our editor imagines, tho' it is an ingenious and very useful book; but how blind must be that prejudice, or how ignorant that mind, which can suppose Dr. Watts was the man who first reduced this complicated subject to intelligibility, or taught mankind that Logic, properly so called, is, in all its forms, but meaning methodized!

Of the Doctor's poetry, also, we form a different opinion from that of the editor. One poem, indeed, we have already given to our readers from this collection, and upon the authority of some very fine lines, we have ventured to call it, upon the whole, beautiful : but the verse of Dr. Watts was ever the least distinguishing of his excellencies, even if we allow it to bear any character amongst them. The editor of these posthumous volumes observes that, in religious poetry, "all eccentric imagery, fictitious description, and other effusions of a warmed fancy, can never be admitted in a subject the greatest excellence and the brightest ornament of which is truth." A most unfortunate remark this, since it is impossible to peruse any three pages of the poetry in this large octavo volume, without meeting "the most eccentric imagery, the most fictitious descriptions, and all the other effusions of a warmed fancy." To support our assertion by proofs positive is not a pleasure but a duty. In looking over the book, we find the following poem, whose epithets and metaphors, images and sentiments, may serve as a specimen of the extravagance even of the most pious principles, when we suffer them to carry us beyond the limits of reason and reasonable worship.

ON SIN.

"The world's a pest-house, and the plague of Sin
Surprizes every one that comes therein.
No country's free ; that pestilential air,
Which rose in Eden, now blows every where.
'Tis universal, none from Adam come,
But are polluted from their mother's womb.
Lord, I'm infected, and th' infection's spread
In swelling tumours e'en from foot to head ;
Whose fiery venom runs through every part,
But most of all it centres at my heart ;
There is the sore, 'tis there I feel the smart.
A desp'rate case ! Sweet Jesus, look upon me,
Before this plague of Sin hath quite undone me,
I fear 'twill gangrene : Oh ! my Saviour, why
Should I want help, when such a Doctor's by ?
Nor Galen's art, nor great Machaon's skill
Can cure my sore, which if not cur'd will kill.
'Tis thou, and only thou, canst make me whole,
Remove my guilt, and heal my sin-sick soul.
To thee I come, Lord, see what I endure,
Be my physician, undertake the cure :
Put in thy probe, and search my stinking wound,
Apply thy blood, and I shall soon be found."

How-

However zeal may justify, in its own opinion, these flights of fancy, and these strange allegorical intemperances, steady minds will be disgusted at such a farrago of—we had almost said Indelicacy. The subsequent passage from a poem; called “Longing for Heaven,” is wholly irreverend, not to say impious :

“ I languish with extreme desire,
The *Object* of my Love to see :
O let me in *Love's Flame* expire,
That I may with my *Jesus* be !”

This application of an *animal* passion, to the veneration we feel for the Great Author of our Faith, is, we are aware, the *mode* of homage practised by non-conformists of all denominations ; but we consider it as abominably gross in itself ; and the highest indignity which *can* be offered to the Deity. Wide is the difference, surely, betwixt the chaste aspirations which arise from our hearts to our lips towards God Almighty in the holy spirit of thanksgiving and of prayer, and that gross, embodied, kind of feverish longing, which marks our periods of desire to possess a mistress. We can easily believe that, on these occasions the writers *mean* well ; but carnate affections, and devout, intellectual fevers, should not be run so close into parallel lines, since there cannot, in truth, be any sort of apt comparison made.

The *second* volumes of these posthumous productions exhibits the literary correspondence of Dr. Watts with many eminent and amiable men of his time, as well as his controversial intercourse with the Rev. Mr. Bradbury, besides some sermons. The friendly terms which subsisted between the Doctor and several of our dignified clergy, especially the Archbishop of York, the Bishop of London, and Dr. Doddridge, reflect great credit upon the liberal dispositions of all parties, and did the bounds of our Review permit, we could, with pleasure, deduce instances from extracts. The *Controversy* we could wish the editor to have suppressed ; not only because we are firmly persuaded, disputes about religion are very *irreligious*, but because it is a tenderness due to the memory of every departed friend, to conceal all those hasty strokes of heat and asperity, which, in the meekest bosom are constantly given and received in the career of opposition. Notwithstanding these several exceptions to the publication before us, the Christian reader will, in its perusal, see many new raptures of a soul devoted to the truth, and soaring as vigilantly as lustily,

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to reach it. The errors of Dr. Watts are the errors of an excellent man : as no human language could answer his ideas, or were deemed fit to offer the Power whom he wished to praise, it is not to be wondered at, if he often sunk *below* the height which a *less animated* spirit might have attained. Poetry is, at best, but an accomplishment ; while a pure heart is the fountain of every solid and intrinsic virtue. The warmest admirers of Dr. Watts may, therefore, without scruple, give up the *first* for the sake of the *last* ; as one would part with silver to save gold. C.

Experiments and Observations on Animal Heat, and the Inflammation of Combustible Bodies. Being an Attempt to resolve these Phenomena into a general Law of Nature. By Adair Crawford, A. M. 8vo. 2s. 6d. Murray.

Whether heat be a *quality* or a *substance*, is a question which has been long agitated. Lord Bacon, Mr. Boyle, Sir Isaac Newton, and other illustrious philosophers among the English, have held the former of these opinions, and Homberg, Boerhaave, Lemery, s'Gravesand, Franklin, &c. have maintained the latter. The ingenious author of the publication before us has modestly declined assuming the office of *arbiter* in this controversy, but we think he has produced sufficient evidence to prove that heat is a *substance*, *sui generis*, and, like the electric fluid, diffused, though unequally, through every part of the universe.

It is well known, that Dr. Black has, for many years past, publicly taught in the university of Edinburgh, that heat may exist in bodies in two different states, an *active* and an *inactive* one : in the former of these states, in which it affects the thermometer, he calls it *sensible* heat ; in the latter, in which it has no influence upon that instrument, he denominates it *latent* : and, farther, that as the same portion of heat which raises the temperature of one body to a certain height, will not produce the same elevation of temperature in another, different bodies must necessarily be possessed of different *capacities* for containing heat.

In these *ideas*, though not in the use of the same *terms*, he has been followed by Dr. Irvine, professor of chymistry at Glasgow. This gentleman, if we are rightly informed, employs the word *absolute* to express the whole of the heat contained

tained in any body, and that portion of it which is active, he distinguishes by the appellation of *sensible*.

The author of the present work, who adopts the language of Dr. Irvine, has not only proved, by various experiments, the existence of that difference of capacity, with respect to heat, abovementioned, but has very happily discovered the principal, if not the only cause of it. He has found that the quantity of *heat* which a body is capable of receiving, is in the *inverse* ratio of the quantity of *phlogiston* contained in it, and that these elements in certain combinations, are capable of dispossessing each other, according to their respective chymical affinities. That when two compounds are mixed together, and an exchange of the above elements takes place, if the heat displaced in the one exceeds the capacity of the other for receiving it, sensible heat is produced, and that in proportion to the excess; on the contrary, when the heat displaced in the one, is not equal to the capacity of the other, cold is produced, and that in proportion to the defect. But if the heat which is displaced in one of the compounds, be just sufficient to fill the capacity of the other, in this case the exchange will be made without the production of either sensible heat or cold.

By the help of these principles, in the investigation of which great knowledge, ingenuity, and accuracy are displayed, our author is enabled to unveil some of the most hidden and important secrets of nature.

The cause of animal heat, and particularly the *equality* of it, which have so long been the *opprobria* of the philosophic world, Mr. Crawford has explained in the most convincing and satisfactory manner. He proves that flesh, milk and vegetables, contain less *absolute* heat than water; that water contains less than blood, and, consequently, that blood contains a greater quantity of heat than the principles of which it is composed; that arterial blood contains more than venous; and that air contains more heat and less phlogiston before it has been inspired than it does afterwards. From these *facts*, which appear to be established by accurate experiments, our author's inference seems necessarily to follow; that a double elective attraction takes place in the act of respiration: the air which enters the lungs attracts phlogiston from the blood, and the blood in return absorbs the heat which is disjoined from the air. This heat, he observes, is again emitted from the blood in the course of its circulation, in proportion as it becomes phlogisticated; but as the capacity of the particles from which the phlogiston is derived, is unequal to the reception of the whole of the heat separated from the blood,

blood, a portion of it is continually passing into sensible heat. The means which nature has provided to prevent an accumulation of this heat, are the evaporation which takes place from the surface of the body, and the cooling power of the air.—“These,” Mr. Crawford remarks, “are alternately increased and diminished in such a manner, as to produce an equal effect. When the cooling power of the air is diminished by the summer heats, the evaporation from the surface is increased; and when, on the contrary, the cooling power of the air is increased by the winter colds, the evaporation from the surface is proportionably diminished.”

“Among different animals,” he observes, that “those are the hottest, which breathe the greatest quantity of air in proportion to their bulk; and in the same animal, the degree of heat is in some measure proportionable to the quantity of air inhaled in a given time.”

The cause of volcanos and other subterranean fires—of the spontaneous accension of pyrophorus—of the heat which arises from the inflammation of combustible bodies—and of that which accompanies fevers and topical inflammations, are problems, to the solution of which, the author has likewise applied the principles above-mentioned, and with equal success.

That we may give our readers some idea of Mr. Crawford’s mode of experimenting, and manner of treating his subject, we shall select one of his experiments in support of the first proposition, and two in support of the second, together with some remarks on the inflammation of combustible bodies.

Proposition I.—“Atmospherical air contains a greater quantity of absolute heat, than the air which is expired from the lungs of animals; and the quantity of absolute heat contained in any kind of air that is fit for respiration, is very nearly in proportion to its purity, or to its power in supporting animal life.”

Experiment X.—“Air in the room — 52,

Fifteen ounces of water were taken at 51,

A quantity of dephlogisticated air, equal in bulk to 10 ounces of water, was raised to 101;

“The bladder containing the air being immersed in the water, and the ball of the thermometer being kept in contact with the bladder for the first two minutes, the temperature at the end of

1 minute was 57

2 ——— 55

“The thermometer being then removed from the bladder, the water at the end of

3 minutes was 54,

4 ——— 54,

5 ——— 54,

6 ——— 54;

N 2

“And

“ And this was found to be the heat of the water, at the centre, as well as at the surface. The bladder, in which this air was contained, communicated to the water, in the same circumstances, the one-fourth of a degree, as nearly as could be judged by the eye.

“ Fifteen ounces of water being heated in the same vessel 2 degrees above the temperature of the atmosphere, cooled in 20 minutes, 1 degree, or one-fourth of a degree in 5 minutes. If, therefore, we allow the heat imparted by the bladder, for that which was carried off by the atmosphere in the first 5 minutes, we have 3 degrees for the heat communicated to the water by the dephlogistified air.

“ The specific gravity of dephlogistified air, was found, by Dr. Priestley to be to that of atmospherical air as 187 to 185. Its specific gravity is consequently to that of water, nearly as 1 to 852. But the bulk of the water, in the above experiment, was one-third greater than that of the air. Since, therefore, if equal bulks had been taken, the water would have been to the air as 852 to 1; it follows, that as the water was one-third greater in bulk than the air, the quantities of matter were as 1278 to 1. The heat received by the vessel was equal to that which would have been received by one ounce of water. The water and vessel together were therefore equal to 16 ounces of water; and the quantity of matter in 16 ounces of water being to that contained in 10 ounce measures of dephlogistified air, as 1363 to 1, it follows, that the absolute heat of dephlogistified air is to that of water in the compound ratio of 1363 to 1, and of 3 to 47, or as 87 to 1.

“ To obtain this air, a quantity of red lead was moistened with yellow spirit of nitre, and the salt being dried and put into a glass vessel, the air was separated by an intense heat, and caught in bladders. It appeared to be of a very pure kind, as a candle burned in it with a crackling noise, and with a bright and vivid flame.

“ From this experiment, compared with experiment the first, it appears, that the absolute heat of dephlogistified air, is to that of atmospherical air, as 87 to 18.6, or nearly as 4.6 to 1. And Dr. Priestley, whose discoveries on this subject are deservedly much admired, has proved that its power in supporting animal life, is 5 times as great as that of atmospherical air.

“ We have, therefore, upon the whole, sufficient evidence for concluding, that atmospherical air contains a greater quantity of absolute heat, than the air which is expired from the lungs of animals; and that the quantity of absolute heat contained in any kind of air that is fit for respiration, is very nearly in proportion to its purity, or to its power in supporting animal life.”

Proposition II.—“ The blood which passes from the lungs to the heart, by the pulmonary vein, contains more absolute heat, than that which passes from the heart to the lungs, by the pulmonary artery.

“ As the former is the blood which is returned by the veins in the aortic system, and the latter is that, which, in the same system, is propelled into the arteries, I shall call the first venous, and the last arterial blood.

“ The

"The following experiments were made to determine the heat of venous and arterial blood.

"Experiment I.— Air in the room _____ 68,

Half a pound of water, avoirdupoise weight, at _____ 53,

was mixed with half a pound and 400 grains of arterial blood at _____ 102,

"The mixture at the end of

1 minute was 78,

2 — 77 $\frac{1}{2}$ nearly,

3 — 77 $\frac{1}{2}$ when it coagulated,

4 — 77 $\frac{1}{2}$.

"Experiment II.

Half a pound of water, avoirdupoise weight, at 53 $\frac{1}{2}$,

was mixed with nine ounces and a half and 14 grains of venous blood, at — 99 $\frac{1}{2}$,

"The mixture at the end of

1 minute was 76,

3 $\frac{1}{2}$ — 76 when it coagulated,

8 — 76,

9 — 75 $\frac{1}{2}$.

"In making these experiments, it was necessary to use as much expedition as possible, that the heat of the mixture might be determined previous to the coagulation; and, therefore, the water was first accurately weighed. Half a pint of blood was taken from the carotid artery of a sheep, for the first experiment, and from the jugular vein for the second; the heat of the mixture was then ascertained by the thermometer, and the weight of the blood was determined at the conclusion of the experiment.

"We learn from these experiments, that the specific gravity of venous blood is greater than that of the arterial. For the measures were nearly equal, and the weight of the former was found considerably to exceed that of the latter. The arterial blood appeared also to be much more fluid than the venous; and we have seen, that when they were mixed with equal quantities of water, the venous blood was somewhat later in coagulating, than the arterial.

"To determine the heat of arterial blood, from the former of the above experiments, we may observe, that as, in this experiment, the blood was poured upon the water, a small portion of heat was lost in its passage through the air. I have found by a subsequent trial, that the quantity of heat which was thus lost, was very nearly one degree. If this heat had been added to the mixture, it would have raised it nearly half a degree; and as the mixture, previous to its coagulation, cooled at the rate of one-fourth of a degree in a minute, we may add, at least, half a degree for the heat lost in the first minute; which gives 78 $\frac{1}{2}$ for the temperature of the mixture.

"This experiment was made in a pint pewter vessel, the capacity of which, for receiving heat, was to that of the water, nearly as 16 to 1. The quantity of water was eight ounces; the heat received by the vessel, was consequently equal to that which would have been received

received by the one-sixteenth part of eight ounces, or by half an ounce of water. It follows, that the effect of the vessel and water together, was equal to that which would have been produced by eight ounces and a half of water.

"The temperature of the mixture was $78\frac{1}{2}$: subtracting this from 102, we have $23\frac{1}{2}$ for the heat separated from the blood. The water and the vessel were raised from 53 to $78\frac{1}{2}$, or $25\frac{1}{2}$. The quantity of blood was eight ounces and 400 grains avoirdupoise, or 3899 grains. The water and the vessel together were equal to eight ounces and a half of water, or to 3717 grains. And therefore, the heat of arterial blood is to that of water, in the compound ratio of eight ounces and a half to eight ounces and 400 grains, and of twenty-five and a half to twenty-three and a half, or as 103 to 100; consequently the heat of water is to that of arterial blood, as 100 to 103, or nearly as 97.08 to 100.

"In the second experiment, adding half a degree for the heat lost in the first minute, we have $76\frac{1}{2}$ for the temperature of the mixture.

"The blood was cooled from $99\frac{1}{2}$ to $76\frac{1}{2}$, or nearly 22.83. The water and vessel were raised from $53\frac{1}{2}$ to $76\frac{1}{2}$, or 23 degrees. The quantity of venous blood was $9\frac{1}{2}$ ounces and 14 grains avoirdupoise, or 4168 grains. The water and vessel were together equal to $8\frac{1}{2}$ ounces of water. Therefore the heat of venous blood is to that of water, in the compound ratio of $8\frac{1}{2}$ ounces to $9\frac{1}{2}$ ounces and 14 grains, and of 22.83 to 23, or as 100 to 112.

"Putting A for arterial blood, V for venous, and W for water, the ratio of the heat of venous to that of arterial blood, is determined in the following manner:

$$\begin{array}{ccc} & V. & W. & A. \\ 97.08 & 100 & 112 \end{array}$$

Therefore $V : A :: 97.08 : 112$, or nearly as 10 to 11 $\frac{1}{2}$. Thus it appears, that the blood which passes from the heart to the lungs, by the pulmonary artery, contains less absolute heat than that which passes from the lungs to the heart by the pulmonary vein."

On the Inflammation of Combustible Bodies.

"From the above experiments we learn, that atmospherical air contains much absolute heat; and when it is converted into fixed and phlogisticated air, the greater part of this heat is detached; and that the capacities of bodies for containing heat are diminished by the addition of phlogiston, and increased by the separation of it. From hence we infer, that the heat which is produced by combustion, is derived from the air, and not from the inflammable body.

"For inflammable bodies abound with phlogiston, and contain little absolute heat; atmospherical air, on the contrary, abounds with absolute heat and contains little phlogiston. In the process of inflammation, the phlogiston is separated from the inflammable body, and combined with the air; the air is converted into fixed and phlogisticated air, and at the same time gives off a very great proportion of its absolute heat, which when extricated suddenly, bursts forth into flame, and produces an intense degree of absolute heat.

We

We have found by calculation that the heat which is produced by the conversion of atmospherical into fixed air, is such, if it were not dissipated, as would be sufficient to raise the air so changed, to more than twelve times the heat of red hot iron. It appears therefore, that in the process of inflammation a very great quantity of heat is derived from the air.

"It is manifest, on the contrary, that no part of the heat, can be derived from the combustible body. For the combustible body during the inflammation, being deprived of its phlogiston, undergoes a change similar to that which is produced in the blood, by the process of respiration; in consequence of which, its capacity for containing heat is increased. It, therefore, will not give off any part of its absolute heat, but, like the blood in its passage through the lungs, it will absorb heat.

"The calx of iron, for example, is found to contain more than twice as much absolute heat, as the iron in its metallic form; from which it follows, that in the process of inflammation, the former must necessarily absorb a quantity of heat, equal to the excess of its heat above that of the latter. Now from whence does it receive this heat? It cannot receive it from the iron. For the quantity of heat in the calx, is more than double of that which was contained in the iron previous to the calcination.

"But in the burning of iron, the phlogiston is separated from the metal, and combined with the air, and it has been proved, that, by the combination of phlogiston with air, a very intense heat is produced. From hence it is manifest, that, in the inflammation of iron the atmospherical air is decomposed, a very great proportion of its absolute heat is separated, part of which is absorbed by the calx, and the rest appears in the form of flame, or becomes moving and sensible heat.

"We may conclude, therefore, that the sensible heat which is excited in combustion, depends upon the separation of absolute heat from the air by the action of phlogiston. In confirmation of this conclusion, it may be proper to add, that, (if we except the change which the air undergoes in the process of respiration, in which the heat is absorbed) the sudden conversion of atmospherical, into fixed and phlogisticated air, is invariably accompanied with the production of sensible heat. Thus sensible heat is produced when common air is mixed with nitrous air, when it is exploded with inflammable air, when it is diminished and rendered noxious, by putrefaction, by combustion, and by the electric spark. If the quantity of air which is changed by these processes, in a given time, be very great, the change is attended with much light, with a vivid flame, and with intense heat; but if the alteration in the air be slow and gradual, the heat passes off imperceptibly to the surrounding bodies.

"It appears, upon the whole, that atmospherical air contains, in its composition, a great quantity of fire or of absolute heat. By the separation of a portion of this fire in the lungs, it supports the temperature of the arterial blood, and thus communicates that *salubrum vitæ*, which is so essential to the preservation of the animal kingdom.

kingdom. And, finally, by a similar process, it maintains those natural and artificial fires, which are excited by the inflammation of combustible bodies."

We have extended this article to rather an unusual length, because we consider the work, which is the subject of it, as possessing unusual merit, whether we regard its novelty, or its importance. And as the dispensers of praise and censure, as the estimators of literary excellence, we should be guilty of the highest injustice to the public, if we did not, by expressing our warmest approbation, encourage the author in those philosophical pursuits for which he seems so eminently qualified.

The History of Modern Europe. With an Account of the Decline and Fall of the Roman Empire, and a View of the Progress of Society, from the fifth to the eighteenth Century. In a Series of Letters from a Nobleman to his Son. 8vo. 2 vol. 12s. boards. Robinson.

The utility and importance of history are universally admitted. A great man hath called it *speculum mundi* with the utmost propriety. For by it we have the best prospect into human affairs, and the remotest regions are familiar to the view. Aided by this, we may in our closets take a secure survey of the horrible devastations of countries, tumults, revolutions, and the ruptures of common-wealths; the reverse of fortunes and religions, politics and governments of distant nations. Here we may consult by what practices kingdoms have been established, and by what laws any particular nation has been rendered more secure, happy, and civilized, than others that are neighbouring. In the historic page we are also taught to understand what events have contributed to weaken and subvert bodies politic, and what has eminently facilitated their rise and settlement.

As for the end of history, it is the improvement of the understanding. It corrects the variety of passions that arise in the soul of man. To read the actions of past heroes inspires us with noble ideas. The spirit of emulation is excited to the highest pitch of enthusiasm. "The historian," says Rapin, "spreads out the most ample theatre, and erects the greatest tribunal in the world. For 'tis his office to sit supreme judge of all that passes in the world, to pronounce the destiny of all the great ones of the earth, and to fix their

character with posterity; to give lessons to all people and nations, and direct the conduct of ages."

That well tempered greatness ascribed by Quintilian to genuine eloquence, is equally applicable to the historical style. "*Magna, non nimia; sublimis, non abrupta; fortis, non temerari; severa, non tristis; gravis, non tarda; lata, non luxuriosa; plena, non turgida.*"

With respect to the history under our consideration, it appears to us that the author hath taken much pains; for the history of Modern Europe affords a variety of materials; so that to reject trivial circumstances, and yet preserve a concatenation of events, is no easy task. Here a variety of facts are crowded into a narrow compass, yet the dryness of an index is judiciously avoided. Our author with great rapidity hath traversed the fields of history, where the objects are of a rude, confused, and uninteresting nature. But these first stages, as he rightly observes, are necessary in order to arrive at more cultivated fields.

The epistolary form, as we have hitherto observed, is not so well adapted to the dignity of history. A reiteration of complimentary apostrophes are rather disgusting to the reader, as it breaks the thread of connection. The author seems to have been aware of this, as he has industriously avoided it, considering the extent of the work, which consists of seventy-two letters. The reflections interspersed in the narrative, are political, ingenious, and animated. In his method he observes a chronological gradation, from the history of one country to that of others. In the letters devoted to a view of society, (viz. 18th, 32d, 52d, and 72d) men and manners are delineated through their various gradations. The steps of society are traced with perspicuity, when at first it began to emerge from barbarism, to its present state of refinement, through every individual part of its progression.

For the entertainment of our readers, and as a specimen of the work, we shall extract the greatest part of the 52d letter. On the progress of society in Europe from the beginning of the fourteenth to the middle of the sixteenth century.

"The first permanent step towards the revival of letters in Europe, was the erection of schools under lay-preceptors. Alfred and Charlemagne, those early luminaries of the modern world, had shed a temporary lustre over the ages in which they lived; they had encouraged learning both by their example and patronage, and some gleams of genius began to break forth, but the promising dawn did not arrive at perfect day. The schools erected by these great monarchs were entirely confined to the churches and monasteries, and monks were almost the only instructors of youth. The contracted

Ideas of such men, partly arising from their mode of life, partly from their religious opinions, made them utterly unfit for the communication of liberal knowledge. Science, in their hands, degenerated into a barbarous jargon, and genius again sunk in the gloom of superstition. A long night of ignorance succeeded; learning was considered as dangerous to true piety, and darkness was necessary to hide the usurpations of the clergy, who were then exalting themselves on the ruins of the civil power. The ancient poets and orators were represented as seducers to the path of destruction. Virgil and Horace were the pimps of hell, Ovid a lecherous fiend, and Cicero a vain declaimer, impiously elated with the talent of heathenish reasoning. Aristotle's logic alone was recommended, because it was found capable of involving the simplest arguments, and of perplexing the plainest truths. It became the universal science, and Europe for almost three centuries, produced no composition that can arrest the curiosity of a classical enquirer. Incredible legends, unedifying homilies, and trite expositions of scripture, were the only labours of the learned during that dark period. But the gloom at last began to disappear, and the sceptre of knowledge was wrested from the hand of superstition. Several enlightened persons among the laity, who had studied under the Arabs in Spain, undertook the education of youth about the beginning of the eleventh century, in the chief cities of Italy; and afterwards in those of France, England, and Germany. Instruction was communicated in a more rational manner, more numerous and more useful branches of science were taught; a taste for ancient literature was revived; and some Latin poems were written, not unworthy of the latter times of the Roman empire.

“The human soul seems in this period to have roused itself, as from a lethargy. The same enthusiasm which prompted one set of men to signalize their valour in the Holy Land, inspired another with the ardour of transmitting to posterity the gallant actions of the former, and of animating the zeal of those pious warriors, by the fabulous adventures of former christian heroes. These performances were composed in verse, and several of them with much elegance, and no small degree of imagination: but many bars were yet in the way of literary refinement. The taste of the age was too rude to relish the beauties of classical composition: the Latin language, in which all science was conveyed, was but imperfectly known to the bulk of readers, and the scarcity of parchment, together with the expence of transcribing, rendered books so extremely dear, as to be only within the reach of a few. Learning however, continued to advance, in spite of every obstruction; and the invention of paper in the 14th century, and of printing about the middle of the 15th, made knowledge so general within a century after, that Italy began to compare, in arts and letters, her modern with her ancient state, and to contrast the age of Leo X. with that of the second Cæsar.

“In the mean time, a singular revolution had taken place in the empire of genius, introduced by one no less singular in the system

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system of manners. Women among the ancient Greeks and Romans, seem to have been considered merely as objects of sensuality, or of domestic conveniency : they were devoted to a state of seclusion and obscurity, had few attentions paid them, and were permitted to take as little share in the conversation, as in the general commerce of life. But the northern nations, who paid a kind of devotion to the softer sex, even in their native forests, had no sooner settled themselves in the provinces of the Roman empire, than the female character began to assume new consequence. Those fierce barbarians, who seemed to thirst only for blood, who involved in one undistinguishing ruin the monuments of ancient grandeur and ancient ingenuity, and who devoted to flames the knowledge of ages, always forbore to offer any violence to the women. They brought along with them the respectful gallantry of the North, which had power even to restrain their savage ferocity, and they introduced into the West of Europe, a generosity of sentiment, and a complaisance towards the ladies, to which the most polished nations of antiquity were strangers.

“ These sentiments of generous gallantry were fostered by the institution of chivalry, which lifted woman yet higher in the scale of life. Instead of being nobody in society, she became its *primum mobile*. Every knight devoting himself to danger, declared himself the humble servant of some lady, and that lady was often the object of his love. Her honour was supposed to be intimately connected with his, and her smile was the reward of his valour : for her he attacked, for her he defended, and for her he shed his blood. Courage, animated by so powerful a motive, lost sight of every thing but enterprise : incredible toils were cheerfully endured ; incredible actions were performed ; and adventures seemingly fabulous were more than realized. The effect was reciprocal. Women, proud of their influence, became worthy of the heroism which they had inspired ; they were not to be approached but by the high-minded and the brave ; and men then could be only admitted to the bosom of the chaste fair, after proving their fidelity and affection by years of perseverance and of peril.

“ A similar change took place in the operations of war. The perfect hero of antiquity was superior to fear, but he made use of every artifice to annoy his enemy : impelled by animosity and hostile passion, like the savage in the American woods, he was only anxious of attaining his end, without regarding whether fraud or force were the means. But the true knight or modern hero of the middle ages, who seems in all his rencounters to have hid his eye on the judicial combat, or judgment of God, had an equal contempt for stratagem and danger. He disdained to take advantage of his enemy : he desired only to see him, and to combat him upon equal terms, trusting that heaven would declare in behalf of the just ; and as he professed only to vindicate the cause of religion, of injured beauty or oppressed innocence, he was further confirmed in this enthusiastic opinion, by his own heated imagination. Strongly persuaded that the decision must be in his favour, he fought as if under the

influence of divine inspiration, rather than of military ardour. Thus the system of chivalry, by a singular combination of manners, blended the heroic and sanctified characters, united devotion and valour, zeal and gallantry, and reconciled the love of God and of the ladies.

“ From these new manners arose a new species of composition; namely, the romance, or modern heroic fable. It was originally written in verse, and by giving a new direction to genius, banished for a time that vein of ancient poetry, which had been so successfully revived and cultivated during the eleventh and twelfth centuries. Inventive poetry, however, lost nothing by this relapse. Had classical taste and judgment been so early established, imagination must have suffered; truth and reason, as an ingenious critic observes, would have chafed before their time, those spectres of illusive fancy which delight to hover on the gloom of superstition, and which form so considerable a part of modern literature. We should still have been strangers to the beautiful extravagancies of romantic fabling.

“ This new species of composition took its rise in the 13th century, among the Troubadours or minstrels of Provence; and was originally written in the Provençal dialect, then the most polished and universal of any modern tongue. The Troubadours, who seem to have been the lineal successors of the Celtic bards, had followed in crowds to the Holy Land the princes and nobles by whom they were patronised; they had seen the riches and splendor of oriental cities, and the pomp of oriental princes; they had been witnesses to the greatest scene of war that modern times had yet beheld; they had seen the combined armies of Europe and of Asia, encamp on the plains of Palestine; they had also seen them engage: their imagination was inflamed by the sumptuous equipages, gorgeous banners, armorial cognizances, and grand pavillions, in which the champions of the cross strove to excel each other, but still more by the enthusiastic valour of the combatants. They had seen many wonderful things, and heard many marvellous tales; and, on their return, they gave to the whole the colouring of poetic fancy, heightened by all the exaggerations of Asiatic imagery, and filled with all the extravagancies, of Asiatic fiction, dwarfs, giants, dragons, and necromancers.

“ The ignorance and credulity of the age, the superstitious veneration paid to the heroes of the Crusades, the frightful ideas formed of the infidels, and the distance of country, made the boldest conceptions of the poet be received with all the avidity of truth. The romance became the favourite mode of composition, and as every kingdom in Europe had its valourous knights, every kingdom soon had its romances, and every romance was nearly the same. Whether the scene was laid in ancient or in modern times, in Spain, or in Syria, the same set of ideal beings were introduced, the same kind of plot was pursued, and the same manners were painted. A lady miraculously fair and chaste, and a knight more
than

than humanly brave and constant, encountering monsters, and resisting the allurements of enchantresses, formed the ground-work of all those unnatural compositions.

"Modern poetry did not long, however, remain in this rude state. The romance, which had its rise in the manners of chivalry, and which rendered them still more romantic, fell into disrepute, as soon as those manners began to decline. It was succeeded by the allegorical tale; in which the virtues and vices, appetites and passions, took the place of human agents, and were made subservient to the design of the poet. This shadowy production was followed by the Italian epic; which, like the heroic poem of the Greeks, consists of a compound of mortal, immortal, and allegorical personages, Dante, Ariosto, and Tasso, are supposed to have carried it to perfection.

"Dante, the father of Italian poetry, flourished in the beginning of the fourteenth century. His *Inferno*, though full of extravagancies, is one of the greatest efforts of human genius. No poem, ancient or modern, affords more striking instances of the true sublime, and true pathetic. He was succeeded by Petrarch and Boccace, who perfected the Italian language.

"Petrarch is the first modern poet, who writes with classical elegance and purity. He appears to have been intimately acquainted with the beauties of the ancients, and to have studied their graces. His *Canzoni*, or lyric pieces, have often all the ease of Horace, and all the delicacy of Tibullus. In many of them, however, we discover a degree of that conceit, or affectation of prose, which seems inseparable from Italian poetry; and the Platonic ideas with which all his writings abound, though admired by his countrymen as a decent veil to love, give his so highly celebrated sonnets to Laura too much the air of hymns to a divinity, to interest the human heart.

"Boccace has great and various merit. He is chiefly known as a prose-writer, and his prose composition is superior to that of every other Italian author: but if his modesty had not led him to commit to the flames his poetical compositions, from an apprehension of their inferiority to those of his master Petrarch, he might, perhaps, have appeared no less considerable as a poet. One piece, which escaped the general ruin, gives reason for this opinion. It is entitled the *Teseide*; and though it confounds, like all the poems of that age, ancient and modern manners, times and ceremonies, it abounds with so many native beauties, as to leave criticism room only for admiration. It is of the heroic kind; and the fable is better constructed, and abounds with more interesting incidents, than that of any modern poem of the same age. It has been translated into English by Chaucer, under the name of the *Knight's Tale*; and, as modernized by Dryden, is the most animated and harmonious piece of versification in our language."

This assertion admits of some doubt, and to be plain, we are quite of a different opinion. We have many excellent pieces

pieces in our language, more animated and harmonious, than this tale modernized by Dryden. *Quot homines, tot sententiae.* To proceed—

“ The reputation of Boccace, however, with the world in general, is founded on his Decameron, which is indeed an enchanting work. It contains more good tales of the gay and facetious kind, than have been produced besides by all the writers of ancient and modern times. The most celebrated moderns in that walk have borrowed from it their best pieces. Chaucer and Fontaine, though living at almost three hundred years distance from each other, are equally indebted to the Decameron. These tales of Boccace are the first modern compositions that give us any idea of the manners of common life ; and both the stile in which they are related, and the subjects which they unfold, prove, that civilization was then in a very advanced state in Italy.

“ But Italy was not the only country where civilization had made advances. The English court was at that time the most splendid in Europe, and one of the most polished. Thither many accomplished foreigners resorted, to behold the grandeur, and to enjoy the bounty of the third Edward. The spoils of France swelled the pomp of England ; while a captive king, and his unfortunate nobles, civilized its manners, by accustoming its haughty and insolent barons to the exercise of mutual complaisance. Edward himself, and his illustrious son, the Black Prince, were the examples of all that was great in arms, or gallant in courtesy. They were the patrons and the mirrors of chivalry. The stately castle of Windsor, built in this heroic reign, saw the round table of King Arthur restored, and the Order of the Garter instituted, that glorious tribute to gallantry, and sacred badge of honour. Tilts, tournaments, and pageants, were constantly exhibited, and with a magnificence formerly unknown.

“ The ladies, who thronged the court of Edward, and crowded to such spectacles, arrayed in the richest habits, were the judges in those peaceful, though not always bloodless combats ; and the victorious knight, in receiving from the hand of beauty the reward of his prowess, became desirous of exciting other passions, beside that of admiration. He began to turn his eyes from fancy to the heart. He aspired at interest in the seat of the affections. Instead of the cold consent of virtue, he sought the warm return of love ; instead of acquiescence, he demanded sensibility. Female pride was roused at such a request ; assiduities and attentions were employed to soothe it ; and nature and custom, vanity and feeling, were long at war in the breast of woman. During the course of this sentimental struggle, which had its rise in a more rational mode of thinking, opened more freedom of intercourse, and terminated in our present familiar manners, the two sexes mutually polished each other ; the men acquired more softness and address, the women more knowledge and graces.

“ In a reign of so much heroism and gallantry, the muses were not likely to sleep. Jeffery Chaucer, the father of English poetry,

was

was the brightest ornament of Edward's court. He added to a lively genius and learned education, a thorough knowledge of life and manners. He was perfectly a man of the world, had frequently visited France and Italy, and sometimes under the advantage of a public character. He had studied the Italian and Provençal poets, was intimately acquainted with those languages, and attempted successfully all the kinds of poetry then in use. His translation of the heroic poem of Boccace, I have already mentioned. He also translated, and greatly improved, the allegorical poem, called *Le Roman de la Rose*, written by Trillian of Lorris, and John of Meun, two celebrated French poets of those times; and he composed his *Canterbury Tales* after the model of the *Decameron*. They abound with much true humour and pleasantry; and, though chiefly borrowed, entitle their author to a distinguished rank among the writers of his age. The Prologues in particular, which are entirely his own, contain a vein of moral satire, that has not yet been exceeded.

“Chaucer, however, had many disadvantages to struggle with, from which his contemporaries were in a great measure free. The Conqueror had attempted to extirpate the English tongue. The Norman language was ordered to be used in all public writings, and taught in all public schools. It was also the dialect of the court. This badge of slavery was only abolished by Edward the Third. It had continued almost three hundred years. Chaucer had, therefore to create, or at least to form a new dialect. This circumstance ought always to be attended to in contemplating the writings of our venerable bard; as it, after all its diligence, alone can account for that prodigious disparity observable between the progress of English manners, and of the English language. Had things continued to proceed in their natural order, Chaucer's style would now have been nearly as intelligible as that of Shakespeare.

“But this bright dawn of English literature and English refinement was soon obscured by the civil wars that followed, and which continued with little interruption till the accession of Henry VII. During that long period of anarchy, genius went to decay; and the animosities of faction had rendered the manners of the people almost altogether savage. The severity of Henry's temper and government was little calculated to promote either letters or politeness; and the religious disputes which took place under the reign of his son, were a new bar in the way of civilization. Chaucer had no successor worthy of himself till the days of Elizabeth.

“Like circumstances obstructed the progress of literature in France, till the reign of Francis I. who is deservedly stiled the father of the French muses. Chants Royaux, Balades, Rondeaux, and Pastorales, had taken place of the Provençal poetry about the beginning of the fourteenth century; but Froissart, who cultivated with success this *new poetry* as it was called, was not equal to William of Lorris, or John of Meun. The *Romance of the Rose* was still the finest French poem.

“Genius

“ Genius in the mean time, continued to advance, with giant strides, in Italy. A succession of great poets followed Dante in the highest walk of the muse; and, at length, Ariosto and Tasso appeared, the glory of the 15th and 16th centuries, whose celebrated works are supposed to contain all that is excellent in poetry. The *Orlando* of Ariosto is a wonderful production; it is formed upon the Gothic plan, and consequently is wild and extravagant; but it abounds with so many, and such various beauties, that, either as a whole, or in parts, it commands our warmest admiration. The *Jerusalem* of Tasso is a very different performance, it is constructed after the Grecian model, and adds to an interesting and happily conducted fable, a number of striking and well-drawn characters, all operating to one end, together with a beautiful profusion of machinery, touching situations, sublime images, and bold descriptions. Voltaire prefers the first to the *Odyssey*, the second to the *Iliad* of Homer; but you, I hope, have too just a taste of classical elegance, and what is truly great in nature and in poetry, to be capable of such an opinion.

“ The progress of genius in Italy, however, during this period, was not confined to poetry, and still less to one species of it. Petrarch and Boccace had their successors as well as Dante. The dramatic talent began to disclose itself. Theatrical representation was revived. Both tragedy and comedy had been attempted with success before the middle of the 16th century; but that musical drama, which has long been so universal in Italy, and which, in excluding nature and probability, has enlarged the bounds of harmony, was yet in its infancy.

“ Music is one of the first sciences that is cultivated, and the last that is perfected in any country. The rude tale of the bard is accompanied with the wild notes of his voice and harp, in order to atone for the want of ideas, and to enforce his meaning; but as fable becomes more extensive and rich, the poet disdains to court the ear by any thing but by the harmony of his own numbers: he relies for interest on the powers of imagination and sentiment; and those, without any foreign aid, produce their effect, upon a people civilized, but not corrupted. The dramatic writer, in like manner, obtains his end, for a time, by the disposition of his plot, the force of his dialogue, and the strength and variety of his characters; but as mankind become more refined, they become more effeminate, and the luxury of harmony is found necessary to give theatrical representation its proper influence. Then, and not till then, does the musical science attain perfection, and then poetry begins to decline; every thing is sung; every thing is composed to be warbled through the eunuch's throat, and sense is sacrificed to sound.

“ A similar observation may be extended to history: the deeds of the hero are the first objects of human curiosity; yet mankind in almost every other country, have ceased to act with dignity; before their actions have been properly recorded. Truth appears cold and insipid to a people inclined to wonder: and wonder is

the predominant passion of all uncivilized nations. Fiction is called in to gratify it, and fable is for a time received as history. But when men come to be more employed about political objects, they become more desirous of being informed than amazed: they wish to know the real actions of their ancestors, and the causes of the consequences of such actions. The historian takes advantage of this disposition to procure admission to his labours: but as it is more difficult to ascertain facts than to assume them, and easier to assign motives of action, and deduce actions ingeniously from them, than to trace the motives of men in their actions, and give to truth such a degree of colouring as will make it interest, without rendering its validity suspected, history has been every where longer of attaining perfection than the highest works of imagination. Italy had at last her historians, and excellent ones. Machiavel at the same time courted the comic muse, unfolded the principles of a dark and pernicious policy, and digested the annals of his native country with all the discernment of Tacitus; while Guicciardini, a more amiable writer, recorded the transactions of his own times with the elegance and exactness of Thucydides."

This encomium, in our opinion, is carried too far, as their merit is not so excellent as here represented.

"Philosophy was only wanting in the 16th century, to bring Italy within the line of comparison with ancient Greece, when Greece was in her glory. A number of independent and free states vied with each other in all the elegant and commercial arts; in riches and in splendour; in manners and in talents, in pomp and in power. Proud of her privileges and of her liberal acquisitions, she looked down with contempt on every other country, and branded every other people with the name of barbarians. Two great monarchs, like those of Persia and Macedon, were contending who should be her master. She wanted only the lights of philosophy to render the parallel complete. Bewildered in the mazes of scholastic reasoning, or lost in the dreams of perverted Platonism, her sages were still alike ignorant of the system of man and of the universe; and before they could know either, it was necessary that the veil of superstition should be rent, that mankind beholding the puppet to which they had kneeled, and by which they had been overawed, should fearlessly look through the range of nature, and contemplate its physical and moral order."

We fain would make some extracts from the narrative of the different states, but the limits of our Review prevent us from the execution of such a design, as we have already been pretty copious, with regard to this article. However, we take upon us to pronounce this work to be a valuable acquisition to the student in history. Nor will the scholar, the gentleman, or the politician be dissatisfied after an attentive perusal, as the above important period and its events are placed in many new and striking lights.

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The History of the Town of Thetford, in the Counties of Norfolk and Suffolk, from the earliest Accounts to the present Time. By the late Mr. Thomas Martin, of Palgrave, Suffolk, F. A. S. 4to. 1l. 4s. T. Payne.

We have so frequently been wearied with the dull details of dabblers in antiquity, that we shall not scruple to acknowledge, we opened this volume with disgust. The name of *honest Tom Martin*, however, whom we remember for many years the Senior Fellow of the Society of Antiquaries, encouraging us to proceed, the following modest Advertisement gave us as much pleasure as it will certainly afford our readers.

“The abilities of Mr. Thomas Martin, and the opportunities he derived from the collections of Peter Le Neve, Esq. Norroy King at Arms, render it unnecessary to enlarge on the History of his native town of Thetford, which Mr. Blomefield thirty years ago encouraged the public to expect from his hands.

“The materials being left without the last finishing at Mr. Martin's death, were purchased by Mr. John Worth, chemist, of Diss, F. S. A. who entertained thoughts of giving them to the public, and circulated proposals, dated July 1, 1774, for printing them by subscription. Upon the encouragement he received, he had actually printed five sheets of the work, and engraved four plates.

“This second effort was blasted by the immature death of Mr. Worth, 1775; who dying insolvent, his library, including what he had reserved of the immense collections of Le Neve and Martin at their dispersion on the death of the latter, being sold with his other effects for the benefit of his creditors, was purchased the same year by Mr. Thomas Hunt, bookseller, at Harleston. Of him I bought the manuscript, with the undigested materials, copy-right, and plates.

“The first of these required a general revival. The public are indebted to Francis Grose, esq. for a new set of the last. The coins are arranged by that able master Mr. B. Bartlet.

“The Rev. Sir John Cullum, bart. communicated the memoirs of the author, and the Rev. Mr. Thomas the plate of his portrait, which had been engraved at the expence of the late Mr. Ives.

“Thus presuming on the favourable disposition of the public to such works, and to this in particular, from the respectable list of subscribers to Mr. Worth's proposals, I (as his representative so far as the history of this ancient and famous town is concerned) now offer it to the public patronage.
R. G.”

These are the initials, without doubt, of the skilful and indefatigable collector and histeriographer of British Topography. From the pencil of Mr. Grose much will naturally be expected; and we will venture to pronounce that Basire and Godfrey have done justice to his excellent drawings. The arrangement of the coins could not possibly have fallen into better

better hands than Mr. Bartlet's ; and of Sir John Cullum's Memoirs of the Author, our readers shall judge for themselves.

" Mr. Thomas Martin was born at Thetford, in the school-house in St. Mary's parish, (the only remaining parish of that town in Suffolk) March 8, 1696. His grandfather William Martin was rector of Stanton St. John, in Suffolk, where he was buried in 1677. His father, William Martin, was rector of Great Livermere, and of St. Mary's in Thetford, both in the same county. He married Elizabeth, only daughter of Mr. Thomas Burrough, of Bury St. Edmunds, and aunt to the late Sir James Burrough, master of Caius College, Cambridge ; he died in 1721, aged 71, and was buried in Livermere chancel, where his son Thomas, not long before his death, placed a monument for him, and his mother, and their children, who were then all dead except himself, " now by God's permission residing at Palgrave."

" Thomas was the seventh of nine children. His school education was probably at Thetford. In 1715 he had been some time clerk to his brother Robert, who practised as an attorney there ; but it appears by some objections to that employment in his own handwriting in that year, that he was very uneasy and dissatisfied with that way of life. As these give us the state of his mind, and the bent of his inclination at that early period, and may perhaps account for his succeeding unsettled turn and little application to his business, they may be worth preserving in his own words.

" *Objections.*—I. First, my mind and inclinations are wholly to Cambridge, having already found by experience that I can never settle to my present employment.

" II. I was always designed for Cambridge by my father, and I believe am the only instance in the world that ever went to school so long to be a lawyer's clerk.

" III. I always wished that I might lead a private, retired life, which can never happen if I be an attorney ; but on the contrary, I must have the care and concern of several people's business besides mine own, &c.

" IV. If I be a lawyer, the will of the dead can never be fulfilled, viz. of my sister Elizabeth, who left 10l. to enter me at college ; and aunt Burrough, to whom I have promised (at her earnest request) that I never would be a lawyer ; nay, my brother himself had promised her I never should.

" V. It was always counted ruination for young persons to be brought up at home, and I'm sure there's no worse town under the sun for breeding or conversation than this.

" VI. Though I should serve my time out with my brother, I should never fancy the study of the law, having got a taste of a more noble and pleasant study.

" *Questions.*—But perhaps these questions may be asked me, to which I shall answer as follows : 1. Why I came to my brother at all ? 2. And have absented myself thus long from school ? 3. Or why I have not spoke my mind before this time ?

“ *Answers.* I. Though I am with my brother, it was none of my desire, (having always confessed an aversion to his employment) but was almost forced to it by the persuasion of a great many, ringing in my ears that this was the gainfullest employment, &c.

“ II. Though I have lost some time in school learning, I have read a great deal of history, poetry, &c. which might have taken up as much time at Cambridge, had I kept at school,

“ III. I have staid thus long, thinking continual use might have made it easy to me ; but the longer I stay, the worse I like it.

THOMAS MARTIN, 1715.

“ He was, however, by some means or other, kept from executing his favourite plan of going to Cambridge. In 1722 he still probably resided at Thetford ; for having married Sarah the widow of Mr. Thomas Hopley, and daughter of Mr. John Tyrrel of Thetford, his first child was born there that year ; in 1723, his second was born at Palgrave in Suffolk, as were the rest. This wife bore him eight children, and died November 15, 1731, ten days after she had been delivered of twins. He very soon, however, repaired this loss, by marrying Frances the widow of Peter Le Neve, Norroy, who had not been long dead, and to whom he was executor. By this lady he came into the possession of a very valuable collection of English antiquities, pictures, &c. She bore him also about as many children as his former spouse, (four of whom, as well as five of the others, arrived at manhood) and died, I think, before him.

“ He died March 7, 1771, and was buried, with others of his family, in Palgrave church-porch, where no epitaph as yet records the name of that man who has so industriously preserved those of others, though Mr. Ives had promised his friends that he would erect a monument for him, and had actually drawn up the following inscription, such as it is, to be put upon it :

Near

This place are deposited
the remains of

THOMAS MARTIN,
who studied and preserved antiquities.

Died March 7, 1771, aged 74.

To whose memory

This marble was erected by

JOHN IVES, F. S. A.

“ Mr. Martin seems to have prefigured that he might want this posthumous honour, as in a curious manuscript of church collections made by him, he had inserted the following pieces of poetry :

When death shall have his due of me,

This book my monument shall be.

Or,

These tombs by me collected here in one

When dead shall be my monumental stone.

Or in the old phrase :

Thus many tombs from different rooms,

By me collected into one :

When I am dead, shall be instead

Of my own monumental stone.

“ What

"What is become of this book, I know not; Mr. Ives, after Mr. Martin's death, solicited and obtained it of the family; and upon his death, the Martins made very earnest applications to his friends to have it returned, but were refused. Mr. Martin refers to it sometimes in his church notes in my possession. I think it was not in Mr. Ives's auction in 1777.

"Mr. Martin's desire was not only to be esteemed, but to be known and distinguished by the name of *Honest Tom Martin of Palgrave**, an ambition in which his acquaintance saw no reason not to gratify him; and I have observed with pleasure several strokes of moral sentiment scattered about his rough church notes. These were the genuine effusions of his heart, not designed for the public eye, and therefore mark his real character in that respect. Had he desired the appellation of wise and prudent, his inattention to his business, his contempt and improper use of money, and his fondness for mixed and festive company, would have debarred him, as the father of a numerous family, of that pretension.

"As an antiquary, he was most skilful and indefatigable; and when he was employed as an attorney and genealogist, he was in his element. I have two or three of his collections in that way that shew his prodigious industry. He had the happiest use of his pen, copying, as well as tracing, with dispatch and exactness, the different writing of every era, and tricking arms, seals, &c. with great neatness. His taste for antient lore seems to have possessed him from his earliest to his latest days. He dated all the scraps of paper on which he made his church notes, &c. Some of these begin as early as 1721, and end but the autumn before his death, when he still wrote an excellent hand; but he certainly began his collections even before the first mentioned period, for he appears among the contributors to Mr. Le Neve's *Monumenta Anglicana*, printed in 1719†.

"His collection of antiquities, particularly of such as relate to Suffolk, was very considerable, greater than probably ever were before, or will be hereafter, in the possession of an individual; their fragments ‡ have enriched several private libraries; and, from the liberal

* He is thus called among the subscribers to Grey's *Hudibras*, 1744.

† All the old deeds and archives of Eton College were many years ago digested and indexed by Mr. Martin, whose index under his own hand remains there to this day.

‡ "His distresses obliged him to dispose of many of his books, with his MS. notes on them, to Mr. T. Payne, in his life-time, 1769. A catalogue of his library was printed after his death at Lynn, in 8vo. 1771, in hopes of disposing of the whole at once. Mr. Worth, chemist, at Diss, F. S. A. purchased the rest, with all his other collections, for 600l. The printed books he immediately sold to Booth and Berry of Norwich, who disposed of them in a catalogue, 1773. The pictures and lesser curiosities Mr. Worth sold by auction at Diss; part of his MSS. in London, in April 1773, by Mr. Samuel Baker; and by a second sale there in May 1774, MSS. scarce books, deeds, grants, pedigrees, drawings, prints, coins, and curiosities. What remained on the death of Mr. Worth, consisting chiefly of the papers relating to Thetford, Bury, and the county of Suffolk, were purchased by Mr. Hunt, bookseller, at Harleston, who incorporated them into a marked catalogue, and sold the rest to private purchasers. The editor of this work is possessed of the Bury, and the author of this life of the county, papers. The dispersion was completed.

liberal spirit of communication that distinguishes the present age, would undoubtedly be accessible to any gentleman whose time should enable, and inclination induce him, to arrange and give them to the public."

In a future Review some specimens of this valuable addition to our local antiquities shall be exhibited. Z. Y.

A short History of the Opposition during the last Session of Parliament. 8vo. 1s. Cadell.

"Out of thy own mouth shall I condemn thee" might have been the motto of this piece, which from the avowed declarations of the leaders of the minority, proves their conduct to have been somewhat reprehensible. What opinion our public and avowed enemies had of the intelligence communicated by our demagogues may be conceived from the following circumstance. "Gazette de France du vendredi 18 Juin, 1779.—" Il (Hartley) soutint que les forces de la France étoient presque égales à celle de la Grande Bretagne en Europe et en Amérique; que l'Espagne tenoit la balance. Il osa prononcer que l'Angleterre ne domineroit plus sur les mers, qu' autant qu'il plairoit à la maison de Bourbon. L' *eloquent* Burke soutint que le Sieur Hartley n' avoit rien avancé qui ne fut vrai; ill appuya cette opinion par un detail circonstancié de toutes les forces de l'Espagne." Such representations indisputably had, according to our author, much influence in determining the conduct of Spain; and similar arguments had in the same manner effected the declaration of American independence. In the reign of Charles the Second the principal leaders of the faction, that called themselves whigs, were in the pay of France. It is impossible that our present patriots should stand in the same predicament, and earn their wages by publishing their speeches in the news-papers as the safest and most certain way of conveying intelligence to our national foes. This pamphlet, if founded on fact, comes seasonably to the relief of the nation, and unmask's its private enemies in the clearest and

pleted by the sale of Mr. Ives' collection in London, March 1777, he having been a principal purchaser at every former one."

This account of the breaking-up of so capital a collection, melancholy as it really is to a serious reflecter, is extremely material to gentlemen engaged in similar pursuits. 'Tis some satisfaction to reflect that the MSS. have in general fallen into the hands of those who seem inclinable to make a proper use of them.

REV.

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most poignant style. The *supposed* schemes of the party in espousing the cause of Keppel, of Howe, Burgoyne, and every unfortunate general or admiral are developed, and the black design (for such it may well be called, if real) of exciting a rebellion in Ireland at this critical juncture is painted in its true colours. We give the following specimen.

“ Whilst the expectations of opposition were at their height by the aid received from Admiral Keppel’s acquittal, a new topic was started, which, as it promised much mischief to their country, opened a fresh prospect of advantage to the party. The trade of Ireland, and consequently its revenue, had been on the decline for some years past. The causes of that misfortune are more difficult to ascertain than the fact itself. Whether this diminution of revenue proceeded from a decrease of industry, or a failure of foreign markets, it equally demanded a remedy, if it could be applied. Some steps had accordingly been taken towards that object in the preceding session. But it appeared at the time that the facility with which relief was granted, instead of satisfying opposition, was calculated to create new demands. These demands, as they interfered with the trade of Great Britain, were certain of being opposed; a circumstance, which could not fail to create that *desirable* confusion, which suits the views of the party.

“ To those, who really wished to remove the evil, it appeared that the Irish legislature ought to be the best judges of the remedy. But neither that legislature nor their constituents had signified any dissatisfaction at the relief obtained. To convince both of the impropriety of their peaceable conduct, opposition by making demands in the name of Ireland pointed out what she might extort from Great Britain. This artifice, they hoped, would reduce the ministry to a disagreeable dilemma. Should they grant the demanded relief to the Irish, they could not fail to offend the whole commercial interest in Great Britain: should they refuse it, there was a prospect, by proper management, of creating tumults, and perhaps of kindling a rebellion in Ireland.

“ Though this commercial adventure has not yet been productive of all the profit expected by the faction, as the ship is still at sea, the cargo may turn out to some account. The inferior Irish are, and have been in a distressed situation. The nature of the government, the tenures of the country, a listless inactivity, which always accompanies distress, a want of industry created by domestic discouragements of various kinds, have combined to render their condition more wretched than that of almost any other people in Europe. They have long felt their own misery without knowing from whence it came. Our worthy patriots, by pointing out Great Britain as the author of Irish distress, may have some chance of rousing Irish resentment. They have fomented and encouraged resistance in America, and why may they not excite rebellion in Ireland? The truth is, they seem to have injured their country beyond *their* degree of forgiveness; and, if they cannot satisfy
their

their ambition by her misfortunes, they are at least resolved to gratify their vengeance by her ruin."

The rest of this desperate faction's conduct, as it is here styled, is described in the same animated manner.

De Primordiis Civitatum Oratio. Auctore Jacobo Dunbar, in Coll. Reg. et Univ. Aberdonensi Philosophiæ Professore. Cadell. 1s. 6d.

This author in order to engage our attention has informed us in the title of his lucubration, that he has discussed the question now in agitation between Great Britain and her colonies; but to our great disappointment we find only a few detached sentences upon this subject interspersed in his oration, as he is pleased to call it. Ought not the professor to have dreaded the imputation of being a catchpenny writer? In the *exordium* of his piece he informs us that this effort of his genius was addressed to an assembly of learned men, or in other words to the university; and we thence concluded that it had the sanction of that body. For the credit of that seminary of learning, we hope that it was not published at the desire of the congregation; for it is one of the most flimsy, vapid and unclassical compositions of which we have any recollection. Why the author chose Latin for the vehicle of his ideas we cannot conceive, except he despaired of writing good English and imagined that bad Latin would be more agreeable to the reader, or at least less intelligible than good Scotch, which we apprehend to be the only language that Mr. Dunbar can write with propriety. These sentiments we publish with the less reserve, that the public may not be imposed upon by the unproved assertions of certain pretended critics, who allow the author the praise of the purest Latinity and produce the following example. "Nil hic opus est antiqua referre—nil opus est de Cincinnato, de Camillo, aut de Papirio loqui. Nonne labantibus fortunis nostris, in tria memoriam nostram, uno viro, temporibus evocato, sese subito erectam ac sublevatam Britannia viderit? Nonne eodem viro, etsi gravi annis, temporibus iterum evocando, sese iterum erectam, nunc forsitan Britannia visura sit? Magne senex! nondum forsitan omnium dierum sol occidit. O si talis qualis tu fuisti nunc patriæ adsit. O si tibi præteritos natura referat annos." Here he speaks of Lord Chatham, and yet he says of a positive fact, "nonne Britannia viderit se erectam?" Did not Britain see herself

herself raised up? What schoolboy could not have told him that *ne* cannot have the subjunctive after it but when it is expressive of a doubt and dependent on an indicative clause?

In the following sentence and in several others there is a confusion of tenses. "Ex *istis* rationibus colligere licet ante condita condendave civilia, cum mores minus vitentur, virorum auctoritatem viguisse, quæ a plena hominum libertate parum abhorrebat. Here *vitentur* should be *vitiarentur*; except the author means to establish a new species of style, which will represent an action as past and present at the same time.

In page 15, he says, "Consuetudines interea serpere ac prodire *cœperant*, et magis magisque in dies firmatæ res humanas ad aliquam normam et regulam *trabunt* diriguntque." Page 17. "Tabescente et pereunte libertate umbra ejus retinetur, et nisi jura populi palam *admittentur*, nullo modo *eventi potuissent*" In these two passages the Italics point to the same confusion of tenses.

In page 13, he says, "Vix affirmare ausim num patres *nostrum* statuisent &c." Instead of patres *nostri*; and no doubt he would have the Lord's prayer not begin with pater *oster* but with pater *nostrum*. Is there an example of this Greek construction to be found in a Latin author? We believe the search would be fruitless.

In page 14, Hoc tamen principium secundarium est, &c." This false spelling would be excuseable, were there not a table of Errata; and so might *gubernari* for *gubernare* in page 9th, did not the numerous solecisms interspersed in this composition give us reason to think it not a slip of the pen, but a misconception of the head. However, professor Dunbar is not singular in this respect; were this the place for such a criticism, we could point out many inaccuracies in the Latin of professors of no small name on this side of the Tweed.

Three Letters to the Reverend Dr. Price containing Remarks upon his Fast Sermon. By a Cobler. small 8vo. 6d. Bladon.

We hesitate not a moment to pronounce, that this Cobler, if not a perfect master of his trade, doth his work very well, and turns out of his hand, as neat, tight and well put together a performance, as most in the business. His awl is well pointed, his stuff is good, but he sometimes *waxes too warmly*, and then,

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only,

Only, it is, that he may, professionally, be said to make a *cobbling job* of it.

Our Cobbler pierces deep into what he conceives to be the unsound parts of Dr. Price, in many places. As a plain, solid artificer, the following extracts are no bad specimens of his *mending and making*. He shrewdly asks the Reverend Doctor many close questions; these amongst others.

“The first thing I remark is your observation on the words of the Apostle *Jude*, ‘that *Sodom and Gomorrah*, and the cities about them, were set forth as an example, suffering the vengeance of eternal fire;’ that is, you say, ‘a fire which *totally* consumed them, and which appeared to be even still burning, and would probably burn till the end of the world.’ P. 2. Ah, Doctor! I see that you do not like that *anything* should burn longer than till the end of the world. *Eternal fire* is quite shocking to a man of your liberal way of thinking. But are you sure Doctor, that this fire *quite consumed* these cities? How came you then to credit the report, as you apparently do, p. 5. that some part of the ruins of these cities are still to be seen in the *Dead Sea*? If there are such ruins, that still exist 5000 years after they were totally consumed—have been burning ever since, still appear to burn, notwithstanding their being so long and so deeply submerged in water—it is very probable, as you say, they may continue burning till the end of the world. But who ever saw these ruins? Who ever saw them burning, or saw those columns of smoke, which, you say, are seen at certain times to rise from the lake? p. 5. You refer us here to p. 84, 85. of *Maundrell’s Travels*. I have an extract from those very pages, and which I am sure is exact, in which Mr. *Maundrell* says, ‘Being desirous to see the remains (if there were any) of those cities anciently situate in this place, I diligently surveyed the waters, as far as my eye could reach, but neither could I discern any heaps of ruins, nor any *smoke* ascending above the surface of the water.’ *Maund. Trav.* p. 8., 6th Ed. He says, indeed, that the Father-Guardian and procurator of *Jerusalem* assured him, that they had seen one of these ruins. He was too modest and too polite a man to give them the lie, and too faithful to omit their testimony; but it is plain he does not believe them: for, with all his candour, he can say no more of them than that they ‘were *seemingly* not *destitute* either of sense or probity.’ Dr. *Price* has certainly some degree of both; but he has appealed to an authority that contradicts his own description.

“That part of the land of *Judea*,’ you say, ‘where these devoted cities stood, was rich and fertile above all the *other* parts of *Judea*. This induced great numbers of people to settle in this part of *Judea*;’ p. 2, 3. Tell me, Doctor, for certainly you know, when this country or the *Old Canaanites* first received the name of *Judea*? and whether or not the inhabitants, who thus thronged this fertile country, were *Jews*? Or else inform me what figure of speech you here employ? For when I meet with any thing of this kind that puzzles me, I can never rest till I make it out.

" I want information, also, upon another subject. For you say, p. 3. ' The causes which produced the richness of the soil, and crowded this country with inhabitants, were such as, at the same time, produced a corruption of manners.' What! do you mean, Doctor, that these causes produced this corruption of manners as their natural effect, in the same manner as they produced the fertility of the soil? This is the most obvious sense of your words. And, indeed, unless this be your meaning, I will venture to say, Cobler as I am, that you talk ridiculously and absurdly, and unworthy of a philosopher and a divine. And if this be your sense, I congratulate your friend *Priestley* upon his victory over your prejudices, and this promising indication of your intire conversion. But what were these natural causes that produced this amazing effect, both in the soil and manners of men? You reduce them all to one, viz. ' a warmth communicated by subterranean fires.' How know you that such fires existed there before the day of the destruction of *Sodom*? That the materials were there before I have no doubt; but that they were *actually* kindled before I shall not venture to say, till you are pleased to inform me upon what evidence you assert it. Tell me also, at the same time, how these subterranean fires produced this kindly, fertilizing warmth in the soil? For I have always hitherto been taught by other philosophers, that when the bituminous and sulphureous matter once takes fire, it produces a very different effect, I do not ask you how this same warmth corrupts the manners of men? For I know you will say it was their own fault; and, whether you can say it consistently or not, I believe it to be true.

It is in a loftier manner that he says, in his second address.

" When you say, p. 13. ' The worst that any calamity can do to a good man, is to take from him that which he does not value,' you soar above the highest flight of methodistical enthusiasm itself. Property and friends, life and liberty, the good man has no value for, according to you. What a *bad man* you must be then, who in all your political writings put such an extravagant value upon these things, as almost tempts one at times to suspect, that you know and hope for nothing better. But every man is liable to doze, and forget himself at times. You was doubtless nodding when you wrote these words; for you presently after comfort the righteous, with the hope of some of the good things of this world: which would be absurd, if neither they nor you set any value upon them. Thus you encourage them, p. 17. ' A *Zoar*, or an ark, may be provided for you, from whence you may view the storm, and find yourselves safe.' *Metbinks* the friends of Truth and Virtue may now look across the *Atlantic*, and entertain such hopes. But *metbinks*, Doctor, it is rather safer being on this side the *Atlantic*, and viewing at this distance the storm that is now raging on that rebellious shore. And *metbinks* the encouragement you hold out to your virtuous friends, is just the same, in point of wisdom, as if the angels had returned to *Lot*, when he was afraid to stay in *Zoar*, and bid him return to *Sodom*, and there view in safety the storm that he feared would fall upon *Zoar*. And once more, *metbinks* you are an odd

fort of an *Englisman*, who can never mention your own country, but you must insolently pronounce its doom, and consign it over to utter ruin. Pardon my use of this obsolete word *methinks*; I adopt it upon your authority."

So far so good, but when our arch Lord of the Lapstone obliquely applies to Dr. Price the opprobrious names of Trayton and Liar, though he tells us, the one was learnt of the Doctor himself, "the other of" "the Apostle John," we know not how far he may have run his awl, as he exultingly boasts, into the *heart* of the reverend gentleman, but we do seriously think that he has got beyond his last, and should, in decency stop—at the same time we give him ample credit for a truly patriotic sentiment in his third letter; where, with a zeal caught from the spirit of the times, he says,

"The noble stand which the nation is now making, against that unbounded political licentiousness which threatens the very being of the *British* constitution, shall remain upon record, for the admiration and instruction of future ages."

In several parts of this pamphlet there is great good sense, here and there is to be found sheer pleasantry, and singular loyalty throughout. It concludes thus.

"*Gothams* shall still arise, if they are wanted to our safety—*France* shall be humbled—*America* shall be restored—and *Britain* continue to be, as she is at this day, in spite of malignant misrepresentation, the glory of the whole earth. So prays, so prophesies,

your most obedient humble Servant,

April 19th*, 1779.

The COBLER.

Perhaps it is to be lamented that it is become so much the *vogue* for *politics* to ascend the *pulpit*. Surely it is not the place for delivering *violent* language of *any* kind; more particularly of *party*; and, what is equally by the aggressors and aggressing, called patriotism and honourable war. However able, however eloquent, we are always hurt to observe persons of the sacred order (whose leader's ruling virtues were meekness and mercy) stepping thus glaringly out of *character*.
C.

* I have not broke my promise. I began this Letter in the evening of the 17th, but was not able to finish it. I am a man of my word; Dr. Price is not; for he took his leave of politics in his second piece on Civil Liberty, and has now returned to them again in the pulpit.

The

The Count de Reibel: an Historical Novel, taken from the French. 12mo. 3 vols. 9s. Hookham.

An agreeable and entertaining performance.

An Appendix to the Treatise on Agistment Tithe. Containing Copies at large of the Bill, Answers, and Decree in the Court of Exchequer, Easter Term, 1774, in the Cause of Baitman against Aistrup, and others, for the Tithe of the Agistment of Sheep, and of barren and unprofitable Cattle. To which is added a Copy of the original Endowment, under which the Plaintiff's Right to those Tithes were claimed and allowed. And also a Copy of his whole Bill of Costs, from the Commencement to the Conclusion of the Cause. With Explanatory Notes and Observations on the whole. By Thomas Bateman, A. M. Chaplain to his Grace the Duke of Gordon, Vicar of Whapload, Lincolnshire, &c. 8vo. 3s. Richardson and Urquhart.

This is an appendix to the ingenious* treatise on Agistment Tithes, which we noticed a few months ago.

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The London Directory; an Account of the Stage Coaches and Carriers, the Coasting Vessels, Barges, Boats, &c. from London to the different Towns in Great Britain. Describing the Number of Miles to each Town, with the Fares to be paid, and the Days and Hours of setting out from the different Inns, Wharfs, &c. Also the Rates of Hackney Coachmen, Chairmen, and Watermen. 8vo. 1s. Lowndes.

A useful and necessary book, either to the gentleman or tradesman.

* See vol. viii. p. 279.

The Scotch Hut, a Poem. 4to. 1s. Almon.

Of this Scotch Hut, which, by the bye, is but a pig-fly, our author presents us with the following description.

"It is a low wooden building, built by the late Earl of C——, at his Grove in Hertfordshire, of an oblong form, covered with thatch, and open at one side; it is called the Scotch Hut. Within, on the top, it bears the ensignia of Scotland, dirk and broad-sword, pistol and target, bonnet and bagpipes. Beneath these are folded curtains of plaid. Plaid also is painted, and glares on the side of this structure, (for it has but one) and at each end. This monument of his Lordship's taste stands on a quiet green spot by a pleasant wood."

This hut, we find, is allotted to the feeding of his Lordship's hogs. A circumstance, which seems to give our author great uneasiness. We hope, however, for his sake, that he is not making believe to despise this retreat, and all the time envying the poor pigs their snug birth. **

The London Directory, for the Year 1779; containing an alphabetical List of the Names and Places of Abode of the Merchants and principal Traders of the Cities of London and Westminster, the Borough of Southwark, and their Environs. Also separate Lists of the Magistracy, Bank, South-Sea, and East-India Directors, the public Offices, Bankers, &c. &c. The Fourteenth Edition. 8vo. 1s. Lowndes.

An apparently correct list. ***

The Praefling Attorney; or, New King's Bench Guide. 8vo. 4s. Uriel.

This attorney may think himself very *sure footed*; though we would admonish our readers to stay *peaceably* at home; rather than *totter* to Westminster Hall after such a *bobbling* GUIDE. **

A Con-

A Concise Abstract of the Smugglers, Arrest, Militia, Convoys; House Tax, and other interesting Acts of Parliament passed in, the Session of 1779. With a Preface, Notes and Observations; By a Gentleman of the Inner-Temple, 8vo. 1s. 6d. Fielding and Walker.

The acts in question affecting, in a great measure, the lower class of people, who are unable, conveniently, to purchase each particular act, an abstract from each, selected into a volume, at the low price of eighteen-pence, cannot fail of universal approbation. The abstracts, on which many useful observations are added by way of notes, are made from the following acts: 1. Act for the suppression of smugglers, and the protection and encouragement of fair traders.—2. Act for preventing personal arrests under ten pounds.—3. Act for raising, embodying, and regulating the militia in England, and Fencible Men in Scotland.—4. Act for impressing seamen.—5. Act for erecting penitentiary houses for the confinement of offenders convicted of transportable crimes.—6. Act for imposing taxes on dwelling-houses, and hired servants.—7. Act for imposing taxes on post and other hired horses, and carriages.—8. Act for additional stamp duties, wherein are ascertained the quantity of chancery and common law sheets.—Act for licensing auctioneers, and taxing estates and goods sold by auction.

The Dying Hero, a Poem. By Mr. Shepherd. 4to. Flexney.

If we may judge from the sentiments of a writer, of his disposition of heart, we might venture to pronounce the writer of the above poem to be blessed with one that is as much honour to the man as we hope it brings happiness to its possessor.

Before we give our opinion of its poetical merit, we have to request he would consider the impartiality of criticism consists in observing such faults as may have escaped the writer's observation; to the end, that he may in his future productions avoid them.

We

We therefore, are obliged first to take notice of a few trifling errors that either are owing to the carelessness of the printer, or his own inattention : In the third line we read *stagnate* waters, which, more properly, should be *stagnant* waters. The error he will perceive lies in using the verb instead of the adjective. Some few of the rhymes are faulty, particularly *whirl'd*, *world*, by reason of the entire sameness of sound. The termination *ed*, of the perfect participle he has forgot, that, in verse, should be generally cut off by an elision ; otherwise he, surely, would not have suffered *bearfed*, *loved*, *purged*, *gorged*, &c. to have appeared in his verse.

The beauty and propriety of the thought in the following lines is spoiled by the falsity of the expression. For, the Thames, being formed by the conjunction of the *Tame*, and *Isis*, was usually called *Tame-isis* ; so that we understand by the Thames (*Tame-isis* in short) the two rivers conjoined. Therefore *Isis* cannot be said, with propriety, to be the consort of Thames, but of *Tame* or *Thame*.

“ Those plains where *Isis* winds her silver streams,
Isis, the consort of majestic Thames.”

Perspicuity is acknowledged to be the most essential beauty in composition. The sentiments of this poem are rendered somewhat obscure, for the want of that, and a propriety of expression. Notwithstanding there are some parts which are worthy the notice of our readers. The excellence of this moral will excuse its triteness.

“ But ah, how vain the hero's splendid race !
 In narrow bounds how limited the space !
 The first fair exploit and the grave between,
 The hour of glory, and the tearful scene ;
 Which shews him stript of all his wordly pride,
 Compound of dust, and to the worm allied !

The writer's thoughts seem to flow from a noble, disinterested idea of virtue, which makes us, notwithstanding an obscurity of expression attending them, transcribe these.

“ If in the spark that warms this earthly cell,
 A single ray of genuine greatness dwell ;
 'Tis in the reach of thought, that bold and free
 Extends like light o'er air, and earth, and sea ;
 And calls ennobled by each deed of worth,
 The honest labours of the virtuous forth :

Defined

Destined for other worlds, and better fates,
Where real virtue real glory waits.

Happy the man, who free from public strife,
Steals through some peaceful path of private life ;
Superior to the tinkling of a name,
Smiles at applause, and counts fair virtue fame :
Applause, that stamps, where'er she waves her wings,
No sterling worth on characters and things ;
Leaves merit, dimly beaming 'mid distress,
And measures all her triumphs by success.

There are other parts of the poem well worthy a transcription ; but if we were to present any more to our readers, it might too much anticipate their expectations : we shall, therefore, beg leave to refer them to the poem itself, where they will find some excellent lessons for the minion and the monarch. W.

Preparation for Death, a Sermon preached at the Interment of Mr. Samuel Knight, Late of Shoreditch, near Taunton, Somerset, (who was killed by the Fall of a Wall, December 28, 1778, in the Forty-first Year of his Age.) By Thomas Reader, 12mo. 3d. Buckland.

We are here offered a strange mixture of sound sense and enthusiasm. Nothing was ever more rational or dispassionate than some parts, or more distracted and furious than others. The most glaring instance of which may be seen by perusing the very first page.

“ Shall we not see,” says our author, “ when the King of Terrors suddenly breaks out upon us at the noon-day, and snatches away a dear friend in a moment, as in the open sight of all ?—Shall we not hear, when he addresses us with a voice unusually loud and alarming ? Shall we not feel morally, when humanity itself can scarcely sustain the shock it receives in all its powers ?—At such a time, it certainly becomes us to ask, with a kind of infinite solicitude, is the dart which is to dislodge me from earth, now sleeping in the milk and honey of God’s gracious covenant, or in the vengeance of Divine Justice ? And has the serpent, which will soon entwine itself around and draw me into the grave, lost its natural sting, or not ?

“ Our friends die, to abate our unworthy ardour after life, and to spread a needful gloom o’er its bewitching scenes : they lose their breath, to make us more thoughtful about the use we are making of ours ; and their places become empty in the house of God, to remind

us that ours will shortly be so ; and to admonish us to consider with what dispositions, and for what purposes, we now fill them.—And while their removal unseals eternity to our view, and draws back the curtain which conceals the blissful mansions on the one hand, or flaming Tophet on the other, our dear Lord (especially at such a funeral as this) turns immediately to every surviving spectator, and says, *Be ye ready also ; for the Son of Man cometh at an hour when ye think not.*"

The whole discourse is in the same variegated style ; a tissue of propriety and distortion ; of sentiments chaste, and of sentiments inflated. While the writer thinks coolly, he writes well ; when his zeal flames forth beyond the sober bound of right *reason* (which we take to be right *religion*) he is no longer master either of his argument or his language. And thus it is, with all those who, not contented with the still, small voice of genuine devotion, run riot into a clamorous vehemence, and an indecent warmth, characteristic rather of a maniac than a disciple of our blessed Saviour, whose whole ministry is distinguished by a pious and uniform spirit of moderation, apart from all outrage and all noise. C.

Songs, Trios, &c. in the Comic Opera of the Summer Amusement, as it is performed at the Theatre-Royal in the Hay-Market. 6d. Cadell.

Songs, sent abroad, like these, without the sentiments which gave *occasion* to them, are, perhaps, not strictly *objects* of critical remark. And that, not more on account of their general unimportance than because they are adapted chiefly to the scene, and do not present us with a compleat work in the closet. Such, indeed, is the enchantment of theatrical decoration, that, we have ourselves, been frequently amused, not to say *delighted*, with solos, duets, and trios, which, when divested of their play-house *paraphernalia*, and placed on the reviewer's plain desk, in a state of nature, have appeared amongst those *airy nothings*, to which, in *our* province, (where things are tried rather by *sense* than *sound*) we could assign scarce a "*local habitation, or indeed, more than a name.*"

Of the foregoing observation there can not well be a more striking proof than the song of *Etiquette*, considered by the audience as the best in this opera, which is to us, and we trust

trust will be to our readers, the most trifling. The *humour* which is relished on the stage often evaporates in the hour of silent perusal; but *sound sense* is every where felt, and loses no part of its essence by change of place. C.

Sermons on various useful and important Subjects, adapted to the Family and Closet. To which is added a Discourse occasioned by the Death of Mr. Jones. By George Lambert. 8vo. 4s. 6d. Dilly.

These Sermons are principally of a practical nature, and were delivered at a meeting in Blanket-Row, in Hull. From their *complexion* we conclude, that the congregation is very *saint-like*. The canting *Presbyterian* is evident in a variety of pages; and we suppose the *delivery* was accompanied with proper *gesticulation*. Both united are efficacious among *saints*.

Alterius sic

Altera poscit opem res, et conjurat amicè.

The turning-up of the eyes too must not be omitted. This makes a deeper impression in the hearts of pious old women.

As for our author, he is lifted far above the men of this world; and soars on enthusiastic pinions. We imagine the following quotation will satisfy the curiosity of our readers, and at the same time, justify our censure.

“It is now, my dear brethren and friends, about ten years since I had the honour and happiness of being first acquainted and connected with you, during which space the Lord has been pleased to smile upon us in a very gracious manner. We have seen his power, and have been blessed with his presence in our solemn meetings, and from a very small beginning, by the hand of our God upon us, our members are considerably encreased, our society is enriched with what may properly be styled the glory of every religious connection, unity of sentiment, and disinterested affection, privileged with the presence and blessing of God, in his ordinances, sinners have been converted, saints comforted, and some ripened for glory.”

By this time, perhaps, we have given a sufficient specimen of the work before us. We are sure this performance can please none but canting, ranting *Presbyterians*, who are rigid observers of the old *puritanic system*. Such may be entertained. But the more sober part of that sect, who are no vouchers for enthusiastic reveries will be disgusted. O.

England's Defiance. An Irregular Ode. 4to. 1s. Payne.

D'Orvilliers once, by a mistake,
Ventur'd to put to sea;
But when the English squadron rode in fight,
His heart began to quake;
He cursed his ill-met destiny,
And safety sought in flight.
He kept aloof for three whole days,
And tried a hundred shifts and ways,
To make his native port again;
But ere he reached the wished-for shore,
Brave Palliser began to pour
His broadsides, with so good an aim;
So close to him, and long engaged did lie,
He well might look for victory,
Which though he missed, he gain'd immortal fame.

The envy of the setting sun,
Forbad continuance of the fight,
Which we had nearly won.
The wily Frenchman made a feint,
As if he meant,
With the next morn the action to renew;
(Wou'd that for once a Frenchman had been true !)
How did our British bosoms beat,
For the return of light,
To re-engage the Gallic fleet !
At length the tardy day appear'd,
But not Monsieur D'Orvilliers;
He, stricken with a fore dismay,
Had into harbour steer'd,
Under the covert of the sable night."

What a delightful description of a sea fight !

" What ills will not ambition in a state,
Nurs'd by one son degenerate !
The hoary-headed Franklin
Hath the chief incendiary been
T' enkindle the rebellion.
Wou'd he had kept to his *electric* arts,
More usefully he might,
And much more innocently, *shewn his parts*,
In treatises of *fire*, or air, or light."

We could wish this author would not be so fond of shewing his parts, at least not in writing irregular odes. S.

A Short Sketch of English Grammar. Intended for the Use of such as study that Language only, consisting of a few Rules, abstracted chiefly from Johnson, Lowth, Ash, &c. By the Observance of which, a Person wholly unacquainted with any other Language, may learn to speak and write English, not only intelligibly, but with tolerable Propriety. To which is added, a Table, exhibiting, at one View, the Declinable Parts of Speech, with their Sub-Divisions. By Wells Egelsham, Printer. Small 8vo. No Price. Sold by all the Book-sellers.

The rules of *English* grammar, are attended with such a multiplicity of exceptions, as, in general, to render the idea of an abridgment disgusting: yet, when we consider that there are many exceptions, which cannot be firmly implanted in our mind, but by great reading, and a long acquaintance with the language; we certainly must esteem a perspicuous display of its *fundamental* rules, accompanied only by their *necessary* exceptions, an acquisition. It is on these grounds we recommend this short sketch, as a useful and instructing epitome of *English* grammar.

The Annals of Europe, or Regal Register; shewing the Succession of the Sovereigns of Rome, Constantinople, Adrianople, Trebizond, Turkey, Russia, Germany, Lombardy, Italy, France, Spain, Portugal, Denmark, Sweden, Hungary, Poland, Prussia, England, Scotland, and Ireland; together with the Bishops and Popes of Rome; from the Foundation of their States to the present Time; with the principal Event in each of their Reigns, and the Time when they happened. To which are added Tables of the cotemporary Princes from the Year 800, and an Alphabetical Arrangement of all their Names, shewing the Time of their Accession and Death; with concise Characters of all, as handed down by the best Historians. 8vo. Newbery.

This work will, no doubt, be of great use to those who are anxious to ascertain the date of facts; and, as far as we have been able to examine it, it appears to be tolerably correct. * *

A View of the Evidence relative to the Conduct of the American War, under Sir William Howe, Lord Viscount Howe, and General Burgoyne; as given before a Committee of the House of Commons, last Session of Parliament. To which is added, a Collection of the celebrated Fugitive Pieces, that are said to have given Rise to that important Enquiry. 8vo. 2s. 6d. Richardson and Urquhart.

The following advertisement, prefixed to this pamphlet, is a sufficient comment on its contents.

"The failure of success in the American war having deeply engaged the public attention, the following collection has been made of the evidence given at the bar of the House of Commons, of the charges in and out of Parliament, that are said to have given rise to the enquiry into the conduct of the war, and of the strictures that have occasionally been made during the course of that enquiry, in order to lay before the public a comprehensive view of that most important question. The fugitive pieces will be found to bear hard upon the commanders in chief, which should not be attributed to any partiality in the collector, but to the nature of the subject; as almost every essay that has appeared in the public prints, containing either *reasoning* or *facts*, has been a severe censure on the conduct of the war."

A Friendly Address to the Jews in general. In a Series of Letters. 12mo. 1s. 6d. Brown.

A design to shew the errors of the Jewish religion, induced this author to take up the pen. These letters are intended for a Jewish family, in order to bring them over to Christianity: whether they had the desired effect or not, we are left in the dark. We wish, however, for the sake of Christianity, a better advocate had started up.

Ode on the present State of English Poetry, occasioned by reading a Translation of select Parts of Shakespeare, Milton, Thompson, Warton, Simonides, Sophocles, and others, By Cornelius Notbus. With Remarks. To which is added, a Translation of a Fragment of Simonides. 4to. Oxford printed, sold by Elmsley, London.

If the present state of English poetry were as bad as this writer's ode, it would be bad indeed! ***

FOREIGN LITERATURE.

Découvertes de Monf. Marat, &c.—Discoveries made by Mr. Marat, M. D. and Physician to his Royal Highness Count D'Artois's Body-Guards, on Fire, Electricity, and Light. Supported by a Series of Experiments wrought in the Presence of the Commissioners appointed by the Royal Academy of Sciences. Paris. Printed by Clusier, Rue St. Jacques.

Natural philosophers have for many centuries endeavoured to find out the nature of fire. Volumes have been wrote on the subject: they present us with learned, but unsatisfactory disquisitions. As the writers have asserted more than they can prove, we may say that their elaborate performances on the above subject, have taught us not what *fire is*, but *what it is not*. Although we do not presume to advance that Mr. Marat has entirely removed every doubt and difficulty; yet we may venture to say that he has proved more successful, and that his discoveries seem best calculated to rectify our notions of that element.

The author, by a method of his own invention, and which he has followed with the greatest success, by means of the *camera obscura*, has gone so far as to render visible to the naked eye even air itself, and prove that the principle of heat is not in the solar beams; that it is by no means an emanation therefrom, as has been supposed hitherto; that if they occasion the heat, it is only by exciting a motion in the *fluor igneus* contained in the various bodies; and finally, that if the fiery fluid differs totally from the lucid matter, it is no less different from the electric fluor for which it has been hitherto mistaken.

This

This is no time to give unsupported opinions. Credulity is by no means the vice of the age, and Mr. Marat's arguments would have very little weight, and might pass with many for a philosophical dream, had he no other proof to give us than his *ipse dixit*: but his doctrine is supported by repeated and successful trials, and the test of one hundred and sixteen different experiments.

As by this method of viewing the objects, the most imperceptible emanations from the bodies are easily perceived and rendered visible, it opens a very extensive field to new discoveries in natural history, and may serve to cast the greatest light on the operations of chymistry.

The pamphlet we speak of is only the extract or abridgment of a more extensive work, which we hear Mr. Marat is preparing for the press. As our intention is to give to our readers as early an account as possible of every foreign production that may tend to improve their acquired knowledge in the arts and sciences, or other important subjects; we shall take the first opportunity of entering more largely upon Mr. Marat's very interesting discoveries.

Odas di Filopatro.—Odes by a Patriot. Ferrara. Printed by Rinaldi.

The Spanish muse has lain dormant so long, that it is with pleasure we announce to the world its being at last awoke from its lethargic slumber. But so heavy are the shackles that clog genius in a despotic monarchy, where religious superstition and the arbitrary will of a sovereign are the only laws, that we verily believe, had not the author Don Pedro Montengon breathed for some years the freer air of Italy, the world in all likelihood would have been deprived of the pleasure which every lover of lyric poetry must find in the perusal of the *Odas di Filopatro*. Like Louis de Leon, and the two brothers Argensola, the best Spanish poets of the sixteenth century, to whom our author is no ways inferior, he seems to have taken Horace for his model. As Don Pedro is a Spaniard, we may readily excuse his style, which in some parts is rather bombastic; whilst his writing purposefully in praise of his own country will apologize for his partiality.

In

In order to give to those of our readers who are conversant in the Spanish language some idea of Don Pedro's manner of writing, we shall here transcribe the best part of the 27th ode, addressed to the late Don Pedro Cevallos, and subjoin nearly a literal translation of the same, for the sake of those who do not understand Spanish.

“Concedeme tu lira
Melpomene graciosa, e neste dia
En que Espana respira
Desusada alegria
Y' harè testigo de ella al alto Atlante,
Y al Abyla orgullosa.
Su egercito triunfante
Restituye Cevallos victorioso
Del Uruguay vencido.
Preceda ya la esposa,
Coronada de flores al marido,
La doncella gozoso
Acreciente la gloria
Del merecido triunfo, y los honores
Della entera victoria,
Y salvos vencedores.
Quien baxo la vandera
De tan illustre general, su vida
Ufano, no expusiera?
La mar embravecida
Del Bosforo, las Syrtes yo fulcara,
Las Lybicas arenas
Gozoso penetrara.

.
Sobre el Herculeo puerto,
Con plaufuroso buelo,
Dar vimos la victoria indicio cierto
De su favor al suelo.
Tenirà degollado
Sus floridos altares un novillo,
Mientras canta el soldado
Su triunfante caudillo.
El Yo victorioso lleva al cielo
La integridad severa,
El generoso zelo
Por quien refarce la nacion Ibera
De su valor la fama.
Mil olores Sabeos
Humeen del altar en viva llama
Los vencidos trofeos.
Aumente la alegria
De Alicantino anejo ó Malagueno
La taza en este dia.”

"Lend me thy well-tuned lyre, gracious Melpomene: I am eager to disclose to the proud Abyla, and to cloud-capt Atlas, the joy which Iberia feels on this occasion. *Cervillos* returns triumphant from Uruguay. Let the wife crowned with flowers fly to meet her husband; and thou, their maiden daughter, sharing in the public transports, enhance the glory of the best deserved triumph, the honours due to a complete victory, and add to the number of those valiant warriors who have dared death in the field, and dared it with impunity. Who would refuse to expose his life with a manly assurance, under the banners of a commander rendered immortal by his genius and good fortune? filled with that gaiety which a well-grounded confidence inspires: I myself am willing to encounter the raging billows of Bosphorus, to cross the Syrtis, whose chilling aspect turns to ice the blood of the affrighted mariner; or tread on Lybia's burning plains.

. Victory smiles on our undertakings, she takes her flight to the port of Alcides, and gives us the surest pledge of her favour. The blood of a young bull crowned with flowers shall lave her altar, whilst the exulting soldier will sing the triumph of his general. Amidst their acclamations, the conquerors will praise that unshaken virtue and generous zeal which hath restored Iberia's military fame. Let the choicest perfumes be burnt on the altar of Victory; encircle and penetrate with their balmy vapours the trophies we owe to her propitious hand; and let the most delicious wines of Alicant or Malaga add, if possible, to the joys of this auspicious day."

The latter lines are in the genuine Horatian style; and we are of opinion that Apollo as well as Venus *sine cere et Baccho friget*; we therefore wish a plentiful store to our author that he may shew as much *æstrum poeticum* in the sequel, which he promises, as he discovers (in our humble opinion) in this first book.

Saggio di Teosofia, &c.—An Essay on Theosophia, or Divinity. By the Arch-priest Marcellin Ammian of Luca, inscribed to his Excellency Don Joseph Vincentini, Archbishop of Nicofia. 8vo. Naples.

If we are to judge an author by his intentions, great praise is due to Mr. Ammian: if by the style and manner of handling his subject, then the archpriest is a wretched scribbler indeed. His whole book is a repetition of those common-place arguments, urged so often, and to so little purpose against the impenetrable phalanx of deists and free-thinkers.

thinkers. On these matters, the best a man can do, unless he is blessed with sufficient power and abilities at once to crush that Hydra, is to remain silent; as no defence is, at least in religious disputes, better than a weak one. Besides this work labours under the predicament of most of the writings of transalpine divines, who on the most sacred subjects will indulge what they mistake for wit and humour: but which, thus misplaced, is neither more nor less than sacrilegious buffoonery.

Geschichte Koenig Ericks des XIV. &c.—The History of Eric XIV. King of Sweden, translated from the original Swede of Celsius. By Mr. Moeller, Professor at Greifswald. 8vo. Frensburgh.

Mr. Celsius does not undertake the panegyric of that prince, but endeavours to rescue his name and character from the slanders of his embittered enemies, especially Eric's brother, and the courts of Hesse and Denmark. The prince's misfortune may be ascribed to his education having been neglected by his royal father, who, prejudiced against the mother, made her child share in his indifference, and by shewing a blameable partiality to a younger son, kindled up in his own family the flames of dissention and animosity. Eric was endowed with great abilities, which he displayed both as a politician and a correct author. This prince ended his life by poison mixed in a mess of broth, and left behind him more friends than ever John his brother and successor could boast of. The translator has much improved on the original, and left the author far behind him in point of purity and elegance of style.

Caroli a Linné Systema Plantarum, Pars Prima. Francfort-on-the-Main. 8vo.

We are indebted for this new edition to Doctor Reichard, a very eminent Physician of Francfort; who has already obliged the world with the *Genera Plantarum* of Linnæus. The work we have now under consideration is accompanied with

notes and additions which discover in the editor a profound knowledge of Botannicks. As the Doctor has the management of a garden of plants, he cannot fall into those errors which can hardly be avoided by those Botanists who write from Herbals or have no other guide than dried plants.

The editor promises to give, in a particular work, a description of the plants omitted by Linnæus. But we beg leave to enter our *caveat*, and warn the learned Doctor not to rely too much on report ; as from the pretended discoveries supposed to have been made within these ten years, one would be apt to believe in a new creation of plants.

Historia critica primorum Hungariæ Ducum ex Fide domesticorum et exterorum Scriptorum concinnata, &c.—A critical History of the Dukes of Hungary, compiled from the Accounts given by native and foreign Writers. By Etienne Katona, Doctor in History of the Royal University of Buda, and a Priest of the Diocese of Gran. 8vo. Pesth.

The author, in his dedication to the archbishop of Gran, gives a two-fold apology for his undertaking : first, the duty incumbent upon him as professor of history ; the other a desire of rectifying the mistakes and errors of Mr. Pray. This volume reaches no further than the year 1000, and will be followed by several more.

Dissertations, &c.—Physical and Mathematical Dissertations by J. F. Hennert, Professor of Mathematics, and Fellow of the Societies of Sciences of Harlem, Vlissinguen, and Rotterdam. 8vo. Utrecht. With Cuts.

These dissertations, contrary to the custom of treating similar subjects, are written in a plain intelligible manner. They are five in number : the first on the elliptic motion of the comets, wherein some difficulties are removed, which Newton and Euler had left unexplained : the second proposes an easier method of solving Keppler's problem : the third treats on a new method of finding out geographical longitudes, shorter and better than by the satellites of Jupiter : the fourth is on attraction : and the fifth on the real form of the earth.

Systema

Systema Naturæ in sex Regna divisum, &c.—The System of Nature divided into six Kingdoms. By Mr. Lars Stockenstrand, M. D. of the Academy of Stockholm. 8vo. Stockholm.

One would have thought that this was no time for philosophical dreams, and that in this enlightened age the reign of paradoxes was over. Mr. Stockenstrand has tortured his brains to prove that human nature is the same, and as inclined to error and oddities as it ever was. His book is wrote in Latin, with what he is pleased to call explanations in the Swedish language. The most celebrated historians of nature had constantly admitted three kingdoms, to which Wallerius was pleased to add a fourth: this was not enough for our author, who thought it was as well to compleat the half dozen, the two supernumeraries he calls *Pleromaticum*, and *Atmosphæricum*, or *Chaoticum*. The former comprehends the *spirit*, its properties, and the attributes common to all the kingdoms: the latter is for all the phenomena of the air. We can forgive Mr. Stockenstrand's oddities, but how could a dogmatizer in natural philosophy stumble on the very threshold of physics, and give us the following rule of motion, which belies both reason and experience. *Corpus occurrens alteri fortiori nihil amittit de suo motu, sed deflectitur; occurrens minus fortiori, hoc secum movet, et quantum ei dat de suo motu, tantum deperdit.*—We do not think it possible to heap more absurdities in so small a compass. If this work should ever go through a second edition, we advise the author to print it with the following motto—

Insanire lubet quoniam mihi.

Zwo Abhandlungen ueber die frage, &c.—Two Memorials in Answer to the Question, whether Foundling Hospitals are useful or prejudicial? 8vo. Gottinguen.

These answers have already been published in the Hanover-magazines of 1773 and 1778 and concern an object of economy which cannot be treated of with too much attention. The expences attending the support of those hospitals, and the incredible number of children swept off yearly, not to speak

speak of the moral evils of which these establishments are productive, cannot but strike with horror every man of feeling. Mr. Meffner in the work before us gives a long but too just enumeration of the insufficiency of those hospitals and their bad tendency; observing that necessity alone, can excuse, and sound policy should obviate, the numberless inconveniences of such establishments, he remarks that in Paris during the year 1772 the number of foundlings was above one third of that of the christenings in the same year, when 18,713 were born, out of which were 7676 foundlings.

Nachrichten von dem ueber, &c.—The History of the War in Germany concerning the Bavarian Succession. 8vo. Leipzig.

These kinds of *ex post facto* gazettes may be perused with more profit, and the facts ascertained with a greater degree of truth than in those daily records the newspapers which generally abound in contradictory reports, this circumstance alone, is sufficient to recommend the perusal of the above pamphlet to those who have only a Gazette knowledge of the late German war.

Erfahrungsmässige Abhandlung von den Verschiedenen Kuan Keiten und Seuchen des rindviehes, &c.—A Treatise on the various Distempers of Cattle, their Causes, Symptoms, Preventives and Cures. 8vo. Berlin.

Epizooty is one of the greatest scourges, that Heaven in its wrath can inflict on the husbandman. It has been of late so frequent, that the public at large is much indebted to those writers who have endeavoured to point out the means of removing, or at least lessening so direful an evil. The author of the treatise under our consideration observes that the distemper among the cattle may arise from several causes; especially want of care, and unwholesome food. When once it has made some progress it soon spreads and becomes epidemic. The oxen from Podolia brought it into Prussia, and the Russian camp, where it shewed itself sometimes by a violent inflammation, at others by a malignant and putrid fever. The
method

method how to prevent and radically cure such distemper is pointed out in several recipes whose efficacy have been confirmed by repeated experiments,

Präservativ wider die Lotteriesucht.—A preservative against the folly of Lotteries, 8vo. Leipzig.

There never was a country where such a preservative could be of greater service than in ours, where the inhabitants are chance-mad for six weeks and have a whole year to repent their folly. We therefore recommend it to the attention of our translators, as by the nicety of his calculations the author evinces that all the advantage is on the side of the directors, and by his plain and concise method is intelligible to the meanest capacity.

* * *This Catalogue of Foreign Books to be continued in our next.*

C O R R E S P O N D E N C E.

To the Editor of the London Review.

S I R,

In the London Review of last month, your correspondent Y. appears to be outrageously angry with *Philalethes Rusticans*, for defending the punctuation of the common editions of the Greek Testament. Now, although it is very possible that some of the points may be improperly placed, yet I cannot help thinking, but that Y. has been rather unfortunate in the instance he has produced to prove the fact, viz. Luke 23, 43. The literal translation of the passage in question without any punctuation is this, *Verily I say unto thee to-day with me thou shalt be in Paradise*. The point in the common editions is placed, and to an unlettered reader of a plain undertaking it must appear to be rightly placed, after *thee*; but, Mr. Y. assures us, that that punctuation is *anticristian*, that there is *mystery* in it, and that the Bishop of Carlisle and Dr. Priestley have *irrefragably* proved, that the point ought to be placed after *to-day*. But I beg leave to inform this violent gentleman, that although there are at least seventy two passages in the writings of the evangelists, (exclusive of this controverted one) wherein our blessed Saviour is pleased to make use of this affirmation, *Verily, or verily, verily, I say unto you, or, thee*, yet there is not one amongst so many in which the expression is connected with any subsequent word, or indeed

with any word whatever except the conjunction *ya* or *de*: and I do by these presents challenge Mr. Y. together with the whole clan of *sleepers*, to shew the contrary. But if they should fail in the attempt, then let them confess, that to support a favourite hypothesis they have not been afraid to do violence to one of the plainest readings in the sacred Scriptures.

I am, Sir,
your constant reader.
J. S.

Derby, August 19th, 1779.

P. S. It were well if such gentlemen as Mr. Y. would learn to write English, before they pretend to comment upon Greek.

To the Authors of the London Review.

Gentlemen,

In your last month's Review of the supplement to Dr. Swift's works, with notes by the editor; you have taken upon you to correct a passage in the notes respecting Mr. Cardonnel. The editor having called him secretary at war, your observation upon it is, that he was secretary to the Duke of Marlborough, *not* secretary at war, now it happens that the editor was right, and consequently that you are mistaken. Mr. Cardonnel, or as it should be written de Cardonnel, had been secretary at war in Flanders in the year 1689. Twenty years after this, in January 1709-10, he was appointed secretary at war in England, in the room of Robert Walpole, Esq. in which office he continued until he was removed by the Queen's last ministry, to make way for Mr. Granville, afterwards Lord Lansdown. See the annals of Q. A. vol. viii. page 354, and the Political State, vol. i. page 6. It is true, he was also the friend and confidential secretary of the Duke of Marlborough, and resided with him during his wars in Flanders. In his absence from England, Mr. Walpole continued to officiate as secretary at war, but it was under Mr. Cardonnel.

Soon after the accession of George I. Mr. Cardonnel refused the office of secretary of state, which was offered him, having made a resolution never to embark in public business again. This anecdote is not generally known. It is nevertheless a fact.

I depend upon your giving this letter a place in your next Review. It must be as much your wish to be set right yourselves, as to correct the error of another.

I am, Gentlemen,
your obedient servant.

Oxford, August 16th, 1779.

J. D.

It would be inconsistent with that liberal plan on which we hope our Review is founded, if we were not to be thankful for corrections. If we have committed a mistake, we were led to it by a paragraph in the Political State, Vol. XVII. p. 225.